



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

A  
10,624

HISTORY AND ANTIQUITIES  
OF THE  
PARISH OF UPHALL

27

The Library  
of the



University of Wisconsin

A  
10,624

To the Rev.  
Matthew Crawford  
with best wishes  
of the Author

21<sup>st</sup> Oct 1898.

P





UPHALL KIRK, FROM THE NORTH-WEST.

STRATHBROCK  
OR  
THE HISTORY AND ANTIQUITIES  
OF THE  
PARISH OF UPHALL

BY  
REV. JAMES PRIMROSE, M.A.  
(FORMERLY OF BROXBURN)  
CATHEDRAL SQUARE UNITED PRESBYTERIAN CHURCH  
GLASGOW

---

ANDREW ELLIOT, 17 PRINCES STREET, EDINBURGH  
BRYCE & MURRAY LIMITED, 129 BUCHANAN STREET, GLASGOW  
1898





717837

A  
10,624

TO

NORMAN M. HENDERSON, Esq., J.P.

AND

THE INHABITANTS OF THE PARISH OF UPHALL

THIS VOLUME

IS RESPECTFULLY INSCRIBED

BY THE AUTHOR

1550 August 270



## PREFACE.

---

This volume is the result of research carried on at intervals during the past years of a busy ministry. But it has been a labour of love. Having delivered (while settled at Broxburn) a course of lectures on the History and Antiquities of the Parish of Uphall, West Lothian, I was asked at the time to publish, but circumstances prevented. However, by delaying publication, further opportunities were granted for pondering over puzzling problems, and in this way, in several instances, conjecture has been turned into certainty, and fancy into fact.

The history has been entitled *Strathbrock*, not only because this was the ancient name of the parish, but in order that other places of interest in the strath of the Broxburn outside the parish, but immediately contiguous to it, might be included in the narrative.

Especial study has been given to the subject of place-names, and an attempt made on philological lines to ascertain their correct signification. Indeed, it was the place-names of the parish that suggested to me investigation into its history. Public documents, such as the Register of Great Seal, Exchequer Rolls, Ecclesiastical Chartularies, &c., have been examined, these being the sources of original and accurate information. Should this volume help to stimulate the patriotism of the inhabitants of the parish, and incite them to wider reading in the History of Scotland, the writer will feel that he has been amply rewarded.

And here, I gladly acknowledge the encouragement I received to prosecute these studies, from the late Dowager Countess of Buchan, and the late Lieut.-Colonel Fergusson, Edinburgh, writer of *Henry*

*Erskine*; also from Major Leckie, formerly of The Thorns, Uphall, and Mr. Norman M. Henderson, The Lodge, Broxburn.

I must also express my deep debt of obligation to Mr. Thomas Dickson, LL.D., lately chief of Historical Department, H. M. General Register House, Edinburgh, and one of the greatest living authorities on Scottish History; also to the Rev. John Anderson of same department, for many valuable suggestions, and who along with the Rev. A. G. Oliver, M.A., Glasgow, has rendered good service in the revision of proofs.

For illustrations, I have to thank Mr. Thomas Ross, architect, Edinburgh, and Mr. J. P. Cleghorne, Broxburn, not to mention other friends, who in many ways have kindly lent their assistance.

JAMES PRIMROSE.

*September, 1898.*

# CONTENTS.

---

	Page
CHAPTER I.—Introduction—The Prehistoric—Celtic Place-names—Ancient Camps at Roman Camp—Craigton Hill—Kaimes Hill—Remarkable Stones—Ballengeich—Witches' Stone—Old Liston Barrow—Cat- stane—Justice-stone ... ..	13
CHAPTER II.—Strathbrock Castle—Its Remains—Stanks—Wairds— Oyster-shell Heaps—Ferrara Sword—Its Proprietors—Freskyn— House of Douglas—Origin of Douglas—The Cheynes—Monks of Newbottle Visit in 1320—Crichton's Burning in 1443—Becomes Mansion of Rector in 1524—Soytour Land—Serjand Acre ...	20
CHAPTER III.—Houston House—The Good Lord Douglas—Sir John Shairp—Archbishop Shairp, his connection—The Shairp Vault— Principal Shairp, his Friends and his Poetry—Forkneuk—Stankards —Nettlehill—Milkhouses—Knightsridge—Dechmont ... ..	29
CHAPTER IV.—Bangour, and William Hamilton the Poet—Binny Craig— Its Bale-fires, and Memories of Patrick Hamilton the Reformer —Newbigging and its Coal-mines—Greendykes, and Barclay the Poet—Pyot Hall—Fivestanks and Damflat ... ..	36
CHAPTER V.—Uphall Kirk—One of the Early Stone Churches—Its Original Site—Date of Erection—Baptismal Font—Bell—Holygate and Liggat Syke—Styles of Architecture—South-west Doorway— The Jous—The "Resurrectioners"—Holy Water Basin and Piscina ... ..	41
CHAPTER VI.—Uphall Kirk ( <i>continued</i> )—Its Clergymen before the Refor- mation—Unsettlement of Religion after the Reformation—Uproar in the Kirk—Rev. George Barclay—His Marvellous Escapes—His Ministry and Benefactions—Rev. John Wilkie—His Sermon on Witchcraft—The Calder Witches—Rise of Secession Church at Craigmailen—Rev. David Ure—His Early Struggles and Zeal for Science—The Manse—Lady Cardross—The Churchyard ... ..	53

	Page
CHAPTER VII.—Cross Green—Loaninghill—Potter the Covenanter— Middleton Hall—Run-rig practised here—Holmes—The King's —The Ryal—Powflats ... ..	67
CHAPTER VIII.—Kirkhill—Its Former Proprietors—Arms of Dennistoun —Arms of Sir Lewis Stewart—Henry, Third Lord Cardross, and his Persecution—Rev. John King—His Martyrdom—Letter of Earl of Linlithgow—Letter of Frances, Countess of Buchan—David, Eleventh Earl Buchan, restores, and erects a Miniature of Solar System ... ..	72
CHAPTER IX.—Broxburn Old Village and Main Street—The Old Mill— Monkey's Wheel—Yellow House—Distillery—Hawkie's Glimpse of Lodging-house Life—The Ditches—The Green Tree—Old Cus- toms ... ..	84
CHAPTER X.—Broxburn in Coaching, Canal, and Early Railway Days— The Mail and the Stages Coaches—The Canal, its Slow and Swift Boats—Almond Aqueduct—First Railway Station ... ..	88
CHAPTER XI.—Modern Ecclesiastical Edifices—The Free Church—The Catholic Chapel—The Shrine—The United Presbyterian Church— St. Nicholas Established Church—Uphall Free Church ... ..	91
CHAPTER XII.—The Schools at Uphall and Broxburn ... ..	95
CHAPTER XIII.—The Shale-oil Industry—The Earlier Works—Broxburn Oil Company, Limited—Its Operations and Directors—Holmes Oil Company—Uphall Oil Company ... ..	96
CHAPTER XIV.—Broxburn Hall—The King's Well—The Park—Learie Law—Look About Ye—The Wallace and Fraser Stones—Almon- dell—The House and its Architect—Hon. Henry Erskine—Henry David, Twelfth Earl Buchan ... ..	102
CHAPTER XV.—Old East Mains—Alexander Reid the Covenanter and his Sufferings—Kilpunt and the Earls of Menteith—Ilieston Castle —Chesterlaw and Clerkshill—King Edward First's Encampment— Newliston—Dame Margaret the Witch—Memories of Glencoe ...	109
CHAPTER XVI.—Conclusion ... ..	116
INDEX ... ..	118

## ILLUSTRATIONS.

---

UPHALL KIRK, from the North-west	...	<i>Frontispiece</i>	Page
HOUSTON HOUSE	...	...	29
THE BAPTISMAL FONT	...	...	44
THE 'M' ON THE FONT	...	...	45
DATE ON BELL	...	...	45
ARMS OF SETON OF TOUCH	...	...	46
THE SOUTH-WEST DOORWAY	...	...	49
TABLET ON LOANINGHILL BRIDGE	...	...	69
KIRKHILL	...	...	72
DENNISTOUN ARMS	...	...	74
SIR LEWIS STEWART'S ARMS	...	...	75
GATEWAY PILLARS AT ALMONDELL	...	...	82
THE WALLACE STONE	...	...	103
ALMONDELL—Older Building	...	...	105





# STRATHBROCK.

---

## CHAPTER I.—INTRODUCTION.

The district of Strathbroc, or what is known as the valley watered by the Broxburn, does not, so far as we are aware, appear by name in the pages of history before the twelfth century. But although there are no earlier written records, there are place-names surviving like wild-flowers, and rude memorials scattered here and there in the form of forts, mounds, and standing stones, that are redolent with memories of the past, and carry us back, some of them at least, to the dawn of the Christian era, when the Gaelic dialect of the Celtic language was the prevailing speech of the inhabitants, as it continued to be till the reign of Malcolm Canmore in the middle of the eleventh century.

It will be our purpose, then, in this introductory chapter, to endeavour to get a glimpse of the history of the district from its prehistoric remains, and more especially from its place-names. If there was anything for which the ancient Celt had a kind of intuition, one might say a genius, it was the wonderful facility he displayed in giving a name which simply, yet accurately, described the nature or chief characteristic of the place named. This is markedly true of his naming of the physical features of the country—the mountains, rivers, lakes, marshes, and woods. Indeed, speaking generally, “Each word was at first a stroke of genius. Language is fossil poetry.”

Taking a rapid survey, the original name of the parish—*Strathbrock* or *Strabrok*—is a Gaelic expression signifying the strath or valley of the broc or badger. Hence the name *Broxburn*, formerly spelt *Brocks-burn*, simply means the badgers’ burn. In this way we are incidentally informed that this district, in ancient times, was a favourite haunt of the badger. Doubtless the roots of the willow-trees that once abounded on

the banks of the Broxburn would form a choice retreat. The badger itself is no longer to be seen, except at Dalmeny in the preserves of Lord Rosebery, who, several years ago, imported a colony of these animals from England. If, however, we judge from the prevalence of the word *broc* in place-names, it would seem that badgers were once more numerous than they are now. In addition to *Broxburn* in West Lothian, there are, for example, *Broxburn* in East Lothian near Dunbar, *Brockholes* in the parish of Coldingham, *Brockburn* in Mearns parish, Renfrewshire, and *Broxbourne* near London; while there are places named *Brucklay* in Aberdeenshire, *Brockloch* in Wigtownshire, *Brocklagh* and *Brockley* in Ireland—expressions signifying a badger warren.

And here we may remark, that as we learn from place-names of the haunts of the badger, so from the same source we learn of the haunts of other animals in these remote Celtic times.<sup>1</sup> The *Cunnighar*, the name of a field in Kirkhill Farm, and also the name of a hill at Midcalder, informs us that these were once rabbit-warrens. Then *Bangour* signifies the kids' knowes, a spot where wild goats abounded. *Torphichen*, again, signifies ravens' craig, showing that the rock, said to be that in Wallhouse estate, was a chosen retreat of the raven, or, as some contend, of the magpie. *Duntarvie*, in the parish of Abercorn, points to the conclusion that the magnificent white bulls that used to roam over our Caledonian forests, frequented this as a favourite resort. Indeed the extensive marsh known as Duntarvie Mire, that lay to the south and east of Craigton Hill, and the existence of the ancient woods of Abercorn, seem to favour such a conjecture. In further confirmation of this etymology of the name Duntarvie, it may be stated that in Ireland there are place-names such as *Knockaterrif*, the hill of the bull; *Monatarriv*, the marsh of the bull; and *Clontarf*, the meadow of the bull.<sup>2</sup>

In ancient times, too, it would appear that the gigantic red deer, whose degenerate descendants or their representatives still survive in our Highland forests, used to browse over the richer pastures of this part of the country, for remains of the antlers of this animal have been discovered in the bed of the Lily Loch near Kirkliston, while part of a deer's horn broken off from an entire head was found underground in the parish of Uphall, and presented to the Antiquarian Museum, Edinburgh, in 1781.<sup>3</sup>

<sup>1</sup> Wilson's *Prehistoric Annals*, vol. i. chapter i.

<sup>2</sup> Joyce, *Irish Names of Places*, vol. i. p. 472.

<sup>3</sup> *Proceedings Soc. Antiq. Scotland*, vol. iii., new series, pp. 37-40.

Going back farther still into the far-off past, where the geologist takes the problem out of the hands of the archæologist, when animals long since extinct are now found merely as fossils, we find that when excavations were being made for the Union Canal in 1819–20, there was discovered, embedded in boulder-clay, near the White Bridge, Clifton Hall, at a depth of over twenty feet, the tusk of a mammoth or fossil elephant (*Elephas primigenius*) in good state of preservation—an intimation that hereabouts, untold thousands of years ago,<sup>1</sup> this gigantic animal stalked through the primæval forests.

Again, take the name of the parish, *Uphall*, spelt in Blaeu's *Atlas* of 1662 *Uphal*, we have, Lord Buchan conjectures, the Gaelic (*Abhall*) for an apple-tree or orchard.<sup>2</sup> And, as giving colour to this explanation, there is a reference in 1524 to the orchard of Wester Strabrok, and also in 1635 to a place named *Orcheard*.

In the names of the rivers, too, forming the eastern and western boundaries of the county, viz. the Almond and the Avon, we see unquestionably the Gaelic *abhainn*, for water or river. In the *Cawburn*, the rivulet that issues from Drumshoreland Moor and joins the Broxburn near Kilpunt, there is the Gaelic *Coill*, a wood, corrupted into Caw—hence the Cawburn is the Woodburn, that is, the burn coming from the wood. It is thus a hybrid name, part Gaelic and part Saxon, the Gaelic for Woodburn being *Caoill-dyr*, or, as it is variously given, Calder, Cawdor, and Cadder.

Again, in the name *Beuch burn*, that flows past the Ryal, we most likely have the Gaelic and Irish "*buidhe*", signifying yellow. The Beuchburn is thus the Yellowburn, just as we find elsewhere in the county, *Blackburn*, *Whitburn*, *Greenburn*, and *Redburn*.

Passing now to the name *Drumshoreland*, spelt in 1662 in Blaeu's *Atlas*, *Druymshorling*, we have, in the first part of the word, the well-known Gaelic *druim* for a hill ridge, as seen, for example, in Drumshags, Drumcross, and Drumbowie. But the second part, *Shoreland* or *Shorgling*, is somewhat puzzling. An authority upon such matters suggests *Swardland*, while Lord Buchan conjectures the meaning of *Drumshorelan* (as he spells it) to be "the ridge near the moss". At any rate, in favour of the latter interpretation, the *Register of Retours* in Linlithgowshire in

<sup>1</sup> Wilson's *Prehistoric Annals*, vol. i. p. 28. Dr. Small's *Castles and Mansions of the Lothians*, "Clifton Hall".

<sup>2</sup> Cf. Joyce's *Irish Names of Places*, vol. i. p. 516.

1671 speaks of Patrick Murray of Livingston having the right of common pasture in the "*mora et maresia*"—the moor and marsh—of *Drumshorgling*. This moor must anciently have been of considerable extent, as the range of names upon Blaeu's *Atlas*—*Muirend*, *Muirhouse*, and *Moorfields*—seems to indicate.

Coming now to speak of *Dounstann* or *Dunestan*, the name of the farm that formerly stood near Roman Camp, Lord Buchan believes this to be the Gaelic for "the field of forts". At any rate, it is well known that *dun*, as well as *rath* and *caer*, are familiar expressions for earthworks or strongholds. Hence *Dundas* is the southern fort; *Duntarvie*, the bulls' fort; *Ratho* (anciently *Ratheu*), the northern fort; and *Raw* the *Camp*, near East Calder; while *Cramond* is *Caer-Almond*, the fort on the Almond, or river.

Confining our attention now to the so-called Roman Camp, immediately to the west of the Cawburn Chemical Works, we see still the remains of a circular intrenchment about 100 feet in diameter and 325 feet in circumference. This, however, is not Roman, but Celtic, Roman camps being oblong or rectangular, like that of Ardoch, whereas Celtic camps are circular or oval.<sup>1</sup> This camp, then, from its elevated yet concealed situation, would command an extensive view of the valleys of Strathbrock and Almond, when our Celtic forefathers were watching the movements of Roman or Saxon invader, or when engaged in fighting with hostile native tribes.

Referring to other Celtic camps in the neighbourhood, there are, for example, distinct traces of a double circular intrenchment on the summit of Craigton Hill, in the parish of Abercorn; and this in all probability was the original Duntarvie or Bulls' Fort, centuries before Duntarvie Castle was erected in 1589. In the *Register of Retours* in 1683, "Duntervie Craig" is mentioned as if this were the more ancient name, while more than a century afterwards it was styled in the Old Statistical Account of Abercorn, "Priestinch Hill", doubtless from the then farm of Priestinch, of which it formed a portion. And now, in our day, the name is changed to "Craigton Hill". Further, from the fact of this intrenchment being double, we infer that it would be the residence of a local chief or king.<sup>2</sup>

<sup>1</sup> Dr. Christison's *Early Fortifications in Scotland*, pp. 102-3.

<sup>2</sup> Joyce, *Irish Names*, vol. i. p. 278.

Perhaps, however, one of the best specimens extant in the neighbourhood, of a Celtic rath or dun with a double, or, as some maintain, triple circumvallation, is that which may be traced on the summit of Kaimes Hill, Ratho,<sup>1</sup> where also hut circles are visible, and the spring of water that must have supplied the wants of the garrison. Indeed, from the extent of the area inclosed on this hill, one may conjecture that here we have the remains of a fortified village of these far-off days.

Passing from Celtic fortifications, let us direct attention now to a few of the standing stones of the district. On Drumshoreland Moor, within the grounds of Pumpherston Oil Company, there is a stone, popularly styled *Bucksides*—its correct designation being *Backsides*—from its position at the backside of Pumpherston. This stone, a huge whinstone boulder about 12 feet long and 8 feet broad, was blasted in 1888, to make room for the site of a bench of retorts; a few fragments of the stone, however, yet remain by the roadside. The ancient name of this stone was *Ballengeich*—apparently the Gaelic for “the township towards the wind”,—as if a croft once stood here, near Pumpherston Mains, in an exposed and windy situation. Tradition, at any rate, avers, that round this stone in days gone by the Broxburn folks, along with their neighbours, used to assemble at Fair time, in the month of August, in order to witness their favourite sport of horse-racing; but whether there was any more ancient custom associated with it, we have never learned.

Another stone deserving notice is that named the *Witches' Stone*, on the farm of Bonnington Mains, Ratho. When archæologists first had their attention drawn to it, it was believed to be a cromlech erected over a grave.<sup>2</sup> Subsequent investigation, however, has decided that this “Witches' Stone” is not a sepulchral monument, but a gigantic greenstone boulder deposited here in the glacial epoch, and fractured by the weather of ages into six pieces, and that the twenty-two cup-markings on the large cap-stone probably represent the method of attempting to cleave the stone along its line of fissure.<sup>3</sup> But why named the “Witches' Stone”, one cannot say with certainty. This, however, we know, that the primitive Celtic inhabitants of our island were superstitious to a degree, believing in the existence of fairies, demons, goblins, ghosts, and witches,

<sup>1</sup> *Proc. Soc. Antiq. Scotland*, vol. x. pp. 148–150. Dr. D. Christison's *Early Fortifications in Scotland*, chap. x. “Dalmahoy”, Blackwood, Edin. 1898.

<sup>2</sup> Joyce, *Irish Names*, vol. i. pp. 339–40.

<sup>3</sup> Cf. Wilson's *Prehistoric Annals*, vol. i. pp. 95–96. *Proceedings Soc. Antiq. Scot.*, vol. x. p. 143.

the place-names bearing evident testimony to the fact. Doubtless the long stretches of bare moorland, swept by the howling winds, the numerous marshes and quagmires, from which boomed the bittern, and over which hovered the will-o'-the-wisp, and the vast sombre forests inhabited by wild beasts and birds that seemed to utter unearthly cries in the darkness, all contributed in no small degree to develop an "eerie" feeling and intensify belief in the weird, the mysterious, and supernatural. Possibly, then, this stone was looked upon as an exit from the lower world, and, accordingly, a favourite haunt of witches.

But more remarkable than the Witches' Stone is the tumulus at Old Liston, east of Newbridge, in the parish of Kirkliston. Here is a circular mound inclosed, one might say, by a triangle of three monoliths or upright stones, while there is a fourth upright stone about ten feet above-ground in the neighbouring farm of Lochend,<sup>1</sup> 935 feet east from the centre of the mound. What this mound with its monoliths commemorates is still a puzzle to antiquaries. Some conjecture that the three monoliths in the form of a triangle, are all that now remain of a complete stone circle that may have surrounded the mound. The likelihood from excavations made is, that this Old Liston tumulus is a sepulchral mound or encircled barrow, probably the family burial-place of some local chieftain. At any rate, when this barrow was opened in 1830, a bronze spear-head, along with a heap of animal charcoal and small fragments of bones, were found, but neither cist nor urn.<sup>2</sup>

Another stone of great antiquity, also in Kirkliston parish, is the well-known *Cat-stane*, standing in the fork where Gogar Burn joins the Almond. Concerning this stone the late Sir J. Y. Simpson published an interesting and ingenious speculation of his own, according to which this stone, with its Latin inscription, is a monument erected to the memory of Vetta, son of Victus, grandfather of Hengist and Horsa, the Saxon invaders who landed upon our shores on the withdrawal of the Romans, and this Vetta he believes to have been slain in battle, and buried here. If this interpretation be accepted, *Cat-stane* signifies *battlestone*.<sup>3</sup>

Dr. Joseph Anderson, however, from the result of excavations made and comparison with similarly inscribed stones, comes to the conclusion

<sup>1</sup> Lochend—a name suggesting that this farm stood at the end of a loch now drained.

<sup>2</sup> *Proceedings Soc. Antiq. Scotland*, vol. x. p. 151. Wilson's *Prehistoric Annals*, vol. i. p. 81. *British Barrows*, by Greenwell and Rolleston, 1877, Introduction.

<sup>3</sup> *Archæological Essays* by Sir J. Y. Simpson, vol. i., "On the *Cat-stane*, Kirkliston".

that as this monument stands within the area of an ancient cemetery, the stone-lined graves of which are oriented—the head being towards the west and the feet towards the east—we have here not a Pagan, but an ancient Christian cemetery.<sup>1</sup> Whichever theory we adopt, certain it is, from the numerous graves of unhewn stones, the remains of human bodies and of warlike weapons discovered underground, along the banks of the Almond, between this and Midcalder, this river must in ancient times have been the boundary between tribes or forces who often fought with each other.<sup>2</sup>

Still another stone, hoary with age, is that which stands in Hope-toun Wood, Abercorn, about half a mile north-west of Duntarvie farmstead, and which tradition names the *Justice-stone*. Dr. Meiklejohn remarks concerning it—This “coarse gray stone, apparently standing on end, is said to mark the place where meetings were held in ancient times, and has probably been the witness of many transactions of which there is now no memorial in the world.”<sup>3</sup>

Such, then, are a few of the data, more or less full of interest, that take us into the prehistoric times of this parish and neighbourhood, giving us glimpses, it may be, of successive eras in that dim and distant past. But between the prehistoric and the historic there is a period that may be denominated the Dark Age in Scottish History. We refer to those centuries during which Arthurian heroes fought their battles, and Columban Saints travelled over the land as Missionaries of the Cross. Much painstaking research lies here for future investigators. The late Dr. Skene and others, have already done noble pioneer service in this direction.

<sup>1</sup> *Scotland in Early Christian Times*, 2nd series, pp. 247–250. Edinburgh, David Douglas, 1881.

<sup>2</sup> *Archæological Essays* by Sir J. Y. Simpson, vol. i. pp. 143 and 186.

<sup>3</sup> *Old Statistical Account*, vol. xx. p. 389.



## CHAPTER II.—STRATHBROCK CASTLE.

We come now to speak of the days when our district is mentioned in history. It first appears on record in the earlier half of the twelfth century, when King David I. bestowed the lands of Strathbrock,<sup>1</sup> &c., on one of his followers, Freskyn the Fleming.

Lord Buchan, in his account of the parish of Uphall, writes: "The ancient proprietor had a seat in the western part of the parish which remained ruinous to the beginning of the eighteenth century",<sup>2</sup> and though it may be said to have wholly disappeared, there is reason to believe that Strathbrock Castle, as it was called, stood at the west end of the village of Uphall. There are several place-names that identify the site. For example, *Broadyetts* evidently marks the ruins of the arched gateway—the "Broadgates" of the old castle, which tradition speaks of as standing here. Then, on the opposite side of the Market Road is *Castlehill*, formerly termed *Castlefield*. Again, 500 yards to the south of Broadyetts is *Stankards*—a name similar to that of Fivestanks in the same parish. The stanks, it would appear from the old records, were originally fish-ponds, where fish were preserved for table use by the occupants of manors and monasteries. The Church of Rome forbidding butcher-meat on Fridays and during the season of Lent, it was necessary in the circumstances to secure a supply of fish.<sup>3</sup> *Stanks*, or fish-ponds, were thus usual adjuncts of castles and monasteries.<sup>4</sup> The name is still applied to the level piece of ground, formerly a pond, beneath Roslin Castle. Linlithgow Loch, too, was famed for the fish, such as pike, perch, and eel, it preserved for the royal table.

Another name which reminds us of the old castle of Strathbrock is the *Wairds*, now a small farmhouse close to the manse of Uphall Church. This name "Wairds" arose from the fact that the tenants of such farms

<sup>1</sup> This name is variously spelt—Strathbroc, Strabrok, Strobok, &c.

<sup>2</sup> *Trans. Soc. Antig. Scot.*, vol. i. p. 150.

<sup>3</sup> *Scotch Legal Antiquities* (Innes), p. 44.

<sup>4</sup> The term "stagna" is used by Horace for a fish-pond. Later on, in Scotland, the name was used for stagnant water—such as a mill-pond, or a pond where flax was steeped. At Berwick-on-Tweed, the stanks are the pools of water at the foot of the old city walls.

or lands were bound to give ward or watch over the manor-house or castle of their superior, their lands being held in return for military service.<sup>1</sup>

Besides these place-names, there are other reminders of the existence of the old castle. In excavating lately within the property of Castlehill, several carved stones were found, one of them representing the head of a child or a cherub. There are also two pine-apple ornaments,<sup>2</sup> one lying in Houston Garden, the other placed on the gable-top of Houston Mill, both of which, according to tradition, belonged to the old castle. In all probability, too, the stone wall supporting the garden of Broadyetts farmhouse on the south side is composed of the stones of the old castle. It may further be added that large heaps of oyster shells have been found in the garden of Castlehill—oysters being one of the luxuries permitted by the Church during times of fasting. Another interesting fact brought to light by recent excavation, is that the foundations of the castle wall were discovered running obliquely north-west across the Market Road.

With these data, gathered from place-names and other sources, we may, with the aid of imagination, build up before our eyes this old castle of Strathbrock. The principal gateway stood at Broadyetts, the courtyard being represented by the square to the immediate north and west. The walls of the castle would slope towards the Broxburn on the south. Very likely, too, the stream would be deflected at Houston Mill and a deep moat formed to protect the castle on the north, while the stanks or fish-ponds were situated 700 yards to the south. As a further help towards realizing the site, let me remark that the old main road ran farther to the north—indeed, that is it we see still, proceeding westwards in front of the Public School.

It may not be amiss here to mention two traditions connected with this castle of Strathbrock; one being that when the plague raged at Uphall, the corpses of its victims were cast into the dungeons of the ruined castle. It is uncertain to which plague this tradition refers, but at Lin's Mill, in the parish of Kirkliston, near the canal aqueduct, there is a flat gravestone upon which are inscribed the words: "Here lies the dust of William Lin, right heritor of Linsmiln, who died in the year of our Lord 1645". There are also carved upon the stone a skull and

<sup>1</sup> The Castle Ward of Strabrock, or rent thereof, is mentioned as granted to the Minorites of Dundee in *Excheq. Rolls*, vii. 320, 404, &c., "Strathbrock".

<sup>2</sup> Similar pine-apple ornaments are to be seen in the ruins of Duntarvie Castle, built 1589 A.D.

cross-bones, an anvil and two spades, as well as the arms of Lin. Tradition says this was the burial-place of a laird of Lin, who died, the last victim of a severe plague, in the neighbourhood. Possibly, then, the plague referred to in connection with Strathbrock Castle is identical with this of 1645.

The other tradition about Strathbrock Castle is, that in ancient times an underground passage ran between Broadyetts and Niddrie Castle, in the parish of Winchburgh, about four miles distant. But had this been the case, it would long ere now have been discovered by the extensive mining operations that have taken place along its reputed track. This story, then, appears to be similar to many others, equally groundless but often repeated, where two ancient castles are found in near proximity to each other.

Two relics may here be noted. In the year 1887 a large three-footed copper pot was found underneath the soil on the opposite side of the Broxburn from Castlehill. There was also discovered at the same time a rusty sword-blade which, on examination, turned out to be a Ferrara, long known in Scotland as an "Andrew Ferrier", the original maker of these weapons being Andrea of Ferrara in Italy, who came to Scotland in the last quarter of the sixteenth century.<sup>1</sup> This blade bears the marks of a genuine Ferrara, viz. an orb and cross, thus ⊕—+

Such, then, is a glimpse of the old castle of Strathbrock as seen by the light reflected from place-names, traditions, and relics. We shall now pass to speak of several of its proprietors.

The first of these on record<sup>2</sup> is Freskyn, or Freskin, the Fleming, to whom, as already indicated, David I. granted the manor and lands of Strathbrock. We know very little of the personal history of this Freskyn, but from all accounts he seems to have had no small share in spreading the influence of civilization in Scotland in these rude and far-away times seven centuries ago.

Whether he was one of the Flemings driven from England by Henry I. in 1156, or came direct from Flanders to Scotland, we cannot tell. Certain it is, that David I. from his residence in England had observed how useful these Flemings might be to him in Scotland, not only in

<sup>1</sup> Legend says that Andrea Ferrara tempered his blades in a dark cellar somewhere in the Highlands, and that he killed his son for attempting to steal the secret.—Drummond's *Scottish Weapons*, p. 19.

<sup>2</sup> Charter of William the Lion.

building and fortifying castles, but also in introducing manufactures and the arts of peace. Shortly after settling in our parish—not so very far, you will observe, from King David's palace at Linlithgow—Freskyn appears to have been sent to the north of Scotland, to quell an insurrection among the Celtic inhabitants of Moray, and also to teach them the arts of peace. In this effort he was entirely successful, and, as a reward, the king granted him certain lands there, lands from which his descendants took the title of Morevia or Moray. This Freskyn, we may add, had three sons, Hugh, William, and Andrew. Hugh, the eldest, had a son named William, who became first lord of Sutherland, from whom the present ducal family of Sutherland is descended.

Freskyn also appears to be intimately related to the great House of Douglas, as the late Sir W. Fraser in his elaborate *Douglas Book*<sup>1</sup> endeavours to prove, somewhat as follows. The first William of Douglas appears by name, as witness to certain charters. He was also contemporary with the immediate successors of Freskyn. Again, the son of this William, Archibald, who possessed the lands of Hailes, about ten miles to the east of Strathbrock, was present, about the year 1200, at the installation of his younger brother, Brice, as Bishop of Moray, an appointment made through the influence of their uncle, Freskyn of Kerdal or Cardell, patron and proprietor of Daviot. To this Morayshire baron the Douglasses were thus evidently related. Another point of contact between Freskyn of Moray and the Douglas is, that the names Freskyn, Hugh, and William are common to both families, while the armorial bearings of the Houses of Moray and Douglas are somewhat similar. The Houses of Douglas and Moray may thus have been collateral branches. If so, then Freskyn the Fleming who settled at Strathbrock was the progenitor of the families of Sutherland, Moray, and Douglas. May we not accordingly claim, for the parish of Uphall, that it has given birth to the ancestors of three of Scotland's noblest families, particularly to the great race of Douglas? The name Douglas lingered for many a day in Uphall and Dechmont. Knightsridge, in 1710, was the seat of a cadet of Douglas of Pumpherstoun.<sup>2</sup> Pumpherstoun, too, is mentioned very early as belonging to a Douglas.<sup>3</sup>

<sup>1</sup> *Douglas Book*, vol. i. pp. 1-19, and *Register of Moray*—Bannatyne Club—Preface, p. 31, &c.

<sup>2</sup> Sir R. Sibbald's *Sheriffdom of Linlithgow*.

<sup>3</sup> Hume of Godscroft's *House of Douglas*, pp. 12, 81, 211.

There was a castle at Pumpherston, the ruins of which remained till the beginning of this century.<sup>1</sup>

William, the second son of Freskyn the Fleming, was the second recorded owner of Strathbrock, receiving a grant from King William the Lion of the lands which his father had held.

From all we know, Strathbrock was inherited by the descendants<sup>2</sup> of Freskyn till the reign of Alexander III., when Mary, eldest daughter of Freskyn of Moray, carried the manor of Strathbrock to her husband, Reginald le Chene of Inverugie. This Reginald was Chamberlain of Scotland in 1267, and related to the Comyn slain by Bruce at the altar of the Franciscan church of Dumfries in 1306. His son, also Sir Reginald le Chene, inherited his father's estates in Caithness, Aberdeenshire, and Strathbroc, but, unlike his father, he became a warm friend of King Robert the Bruce.

It was this second Sir Reginald's son, who, as proprietor, granted permission to the Cistercian monks of Newbottle,<sup>3</sup> in 1320, to pass through the barony of Strathbroc, on their way to and from their lands in the valley of the Clyde, named to this day the Monklands, the stipulation being that they were to keep *extra segetes et prata*, i.e. outside of corn-fields and hay-fields. From this reference, we infer that the roads were not in those days regarded as public highways.<sup>4</sup>

Were we now to call up before our imagination these Cistercian monks as they passed through the parish on their way westwards, nearly six centuries ago, the procession would be sufficiently interesting and picturesque to draw women and children to the doors, and to cause the husbandmen to pause in their labours. Thus they would have a glance at the strangers, and learn the news in those days when there was neither daily newspaper nor royal mail. As we think of it, the country would then be in a state of considerable excitement. Robert Bruce was king, and only six years had elapsed since the memorable Battle of Bannockburn, the Scots meantime following up their victory by harrying the northern counties of England, and returning laden with booty. This was indeed a period of brilliant exploits and stirring adventures. News in these circumstances would be eagerly sought after from the monks.

<sup>1</sup> M'Call's *History of Midcalder*, p. 179.

<sup>2</sup> Chalmers' *Caledonia*—Linlithgowshire—Uphall Parish.

<sup>3</sup> *Chartulary of Newbottle*, No. 202.

<sup>4</sup> Book of Numbers, chap. xxi. 21, 22.

These Cistercians would be dressed in the habit of their order, wearing a black cowl and scapular, the rest of their clothes being white, which earned for them the name of "White Monks", as distinguished from the Benedictines or "Black Monks".<sup>1</sup> And as they travelled over badly-made roads, and would be many days absent from home, their provisions would be carried on the backs of pack-horses, or in four-wheeled wagons drawn by oxen.<sup>2</sup> These monks, it appears, were the first workers of coal in Scotland, and adepts as well in the art of making wagons.

The third Sir Reginald Cheyne died at Inverugie Castle, near Peterhead, without male issue, in 1350, but leaving two daughters, Mariot and Mary.<sup>3</sup> Strathbrock becoming the inheritance of Mariot, she, in 1366, settled half the barony of Strathbrock on her son by her first husband, John Douglas, and in 1390 she resigned the other half of the same barony to Andrew Keith, one of her sons by her second husband. Here, then, occurs the division of the original estate into those of Strathbrock and Kirkhill.

Concerning these two daughters of Sir Reginald there is an interesting legend. It is said that when his first daughter was born, he was so enraged at the babe not being a boy, that he ordered it to be destroyed. The mother, however, had her child conveyed to a place of safety. In a similar manner, the second child, likewise a girl, was preserved from the rage of the disappointed father, who had no other children. Many years passed, till one day, being present at a great festival, he observed two young ladies whose distinguished and handsome appearance attracted his attention. At that moment he was vividly reminded of the cruel infatuation which had led him to order his own infant daughters to be put to death, and upon expressing his lament to his wife she confessed that his orders had been disobeyed, and immediately introduced the two ladies to him as his own daughters. Sir Reginald, overpowered with joy, acknowledged them at once, and constituted them his co-heiresses.

Passing from the times of Sir Reginald, we find Sir William Douglas mentioned in 1425 as proprietor of Strathbroc.<sup>4</sup> This Sir William had a daughter, who married Crichton of Sanquhar.

When we come to the year 1443, William, eighth Earl Douglas, being

<sup>1</sup> Keith's *Catalogue of Scottish Bishops*, p. 415.

<sup>2</sup> *Chartulary of Newbottle*, Preface, p. 33, 38.

<sup>3</sup> Chalmers' *Caledonia*—Linlithgowshire—Uphall Parish.

<sup>4</sup> "Historical MSS. Commission XIV." Report Appendix, Part III.

proprietor, we learn that Chancellor Crichton, assisted by the Earl of Angus,<sup>1</sup> wasted, among other places, the lands of Strathbroc, and burnt the grange—the grange, under charge of the granger, being the home-farm attached to a manor or a monastery.<sup>2</sup> And in this connection, who can tell but the field on the farm of Forkneuk and west of the water-filters, may have received its name “Bloodylands” from having been the scene of the encounter that took place on this occasion between Crichton’s forces and the adherents of Douglas of Strathbroc? In these days, lawlessness was pretty general in Scotland. The king, James II., was a mere child, and while Governor Livingston at Stirling Castle, and Chancellor Crichton at Edinburgh Castle, were each intriguing for possession of his person, the nobles were plundering and ravaging the country around them, the most noted transgressors being the great House of Douglas. To reduce the overgrown power of the Douglas, both Livingston and Crichton laid aside their own quarrels for a time, and joined in concocting the plot which resulted in William, sixth Earl Douglas, and his brother being beheaded at Edinburgh Castle in 1440—an event known in Scottish history as the “Black Dinner”.

Now, while the Douglas power was shattered in 1454, and their castles in the neighbourhood, viz. Abercorn, Blackness, and Inveravon, were destroyed, Strathbrock Castle seems to have escaped entire demolition.<sup>3</sup> At any rate, in 1524 we have a reference showing that this ancient stronghold had apparently fallen into peaceful hands,<sup>4</sup> as the following testifies:—

“The king, with advice of lords of council, confirmed a charter of his ‘familiar’ cleric, John Dingwall, rector of the church of Strabrok in the diocese of St. Andrews, by which, for the salvation of the souls of Andrew, bishop of Caithness, &c., in pure alms, he granted to the rector of the church of Strabrok and to his successors, his mansion, orchard, and yard, formerly called the principal messuage and mansion of Wester Strabrok, with buildings built and to be built; also four acres of land on the eastern side of the same mansion, and six acres called the Soytour land, and one acre, the Serjand acre, acquired by him in the barony of Strabrok, county of Linlithgow, to be made for a mansion and place of

<sup>1</sup> *Exchequer Rolls*, i. 458, and *Auchinleck Chronicle*.

<sup>2</sup> *Scotch Legal Antiquities*, p. 243.

<sup>3</sup> *Exchequer Rolls*, vi., Preface, p. 31.

<sup>4</sup> *Register of Great Seal*, vol. iii., No. 281.

habitation, with toft and crofts, to the said rector, to be held for the prayers in said church and chapel of the Blessed Virgin Mary, situated near the same, and near the township of Kirkhill, rendering annually to Mr. Walter Gudlad, vicar perpetual of Strathbroc, and his successors, £5, 6s. 8d., &c."

Here, then, is a charter bristling with points of interest and inquiry. Selecting a few, we learn, firstly, that in the year 1524 the eastern and western portions of the parish were known as Easter and Wester Strathbrock. Secondly, the principal mansion of Wester Strabrock would be the old Castle of Strathbrock. Certainly, it could not be Houston, and we know of no other. Thirdly, there are two feudal legal expressions giving us glimpses of ancient land tenure, requiring explanation, viz., *Soytour land*, and *Serjand acre*. The *Soytour* was probably the deemster of the barony court, who held land under a tenure which obliged him to appear in court on behalf of his superior. The *Serjand* was one who held land from the superior on condition of his regulating the division and interests of vassals in runrig-lands and small crofts, a functionary corresponding to what we term a ground officer, or in some respects a general officer of court.

But the most interesting point in this charter for our present purpose, is that John Dingwall, a well-known court chaplain in his day, granted, in 1524, his mansion, along with his orchard and several acres, as a place of habitation for the rector of Strathbrock and his successors, on condition that prayers be offered by them for the salvation of the souls of Andrew, Bishop of Caithness, and others in the church of Strabrok and chapel of the Blessed Virgin, situated near the same, and near Kirkhill. In other words, Strathbrock Castle became, about fifty years before the Reformation, the presbytery or priest's residence, or, as we say, the manse of the parish clergyman, on condition that masses be sung for ever for the repose of the souls of the Bishop of Caithness and others specified by name.

As we ponder over the story of Strathbrock Castle, created, we might say, out of the ruins of ruins—a few place-names and scattered references in old musty records,—and as we think of the great and powerful who lived within its walls, and played important parts in the annals of their time, it comes vividly home to us that the lapse only of a few centuries is sufficient to bring a mighty change over the scene, and plunge us in for-



getfulness. Oblivion, it would seem, is a magician, whose uplifted wand causes the past to disappear, and the old to give place to the new. For who that passes by the site of this ancient Castle of Strathbroc, recalls memories of Freskyn the Fleming, or the mighty house of Douglas, or the lordly Cheynes or the industrious monks of Newbottle, or the generous priest, John Dingwall,—alas!

“Their memory and their name is gone,  
Alike unknowing and unknown”.

## CHAPTER III.—HOUSTON HOUSE.

The next building of importance deserving mention is Houston House. This Houston or Houstoun is to be distinguished from Houston



HOUSTON HOUSE.

in Renfrewshire, with which it has often been confounded. That we have here a house of some antiquity is evident from the thick walls, the vaulted lower apartments, and the tall yew-hedges near by.

Principal Shairp in his poem of *Kilmahoe*<sup>1</sup> gives, it is believed, a vivid description of Houston in the following verses:—

<sup>1</sup> *Kilmahoe*, and other poems, by John Campbell Shairp, 1864, p. 112.

"An old white lofty-gabled Lowland home:  
Up to the sunshine, and the breezes all,  
For ages o'er the ancestral trees have clomb  
Its stalwart chimneys tall.

Far seen, wide gazing the old mansion grey,  
Adown the long lime avenue, from its doors,  
Looks, here to rich tilled lands, yonder, away  
To meditative moors.  
Hard by, hedge-sheltered garden, hiding woods,  
And morning fields, for childhood's summer play,  
Nor less responsive to more sober moods,  
And life's autumnal day."

The earliest reference to the property of Houston is found in a charter granted by David II. to William Douglas in 1342.<sup>1</sup> This charter contains a list of lands belonging to Sir James Douglas, the Good Lord James, who set out with the Bruce's heart in 1329, that it might perform a pilgrimage to the Holy Sepulchre at Jerusalem. Among these lands we discover Hughston of Strathbrock. It is again so named in a charter of February, 1354. Observe the earliest spelling—Hughston—as if it were Hugh's town or dwelling-place, Hugh, being, as we have seen, a common Christian name in the Freskyn family, with whom the Douglas was intimately related.

After the forfeiture of the lands of Douglas to the crown in 1455, Houston seems to have changed hands frequently.<sup>2</sup> In 1526 it is mentioned as belonging to Sir James Hamilton of Fynart (related to Patrick Hamilton, the Reformer), who was bound to build a mansion upon it. From him, in 1530, it passed to George Steyll. In 1546 it was sold to John Hamilton, then to Matthew Hamilton, captain of Blackness Castle, whose brother transferred it to James Robertson of Linlithgow in 1569.

In the same year—the year after Queen Mary's escape from Lochleven Castle—Mr. John Shairp, advocate, purchased the estate of Houston, and it has remained in the hands of his descendants ever since. In 1576 Mr. Shairp got a crown charter of Houston, when it was erected into a barony.

This Mr. John Shairp, the founder of the Houston family, and originally from Balendoch in Forfarshire, was an eminent advocate in his day,

<sup>1</sup> *Douglas Book*, vol. ii. p. 586.

<sup>2</sup> *Proceedings of Society of Antiquaries of Scotland*, 1887-88, p. 32.

and one of the commissioners sent from Scotland to London to confer in an attempt to unite the Parliaments in the reign of James VI. The attempt failed, however, but the laird of Houston was knighted by the king at Whitehall, in 1604, as Sir John Shairp.

On searching the public documents of his day, we find the name of Mr. John Shairp occurring several times. In 1581,<sup>1</sup> John Lindsay of Covington is ordered to find caution for £2000 not to assault Mr. Shairp or his tenants at Houston. Again, we read of Mr. Shairp gaining<sup>2</sup> his case against the Commendator of Pittenweem, who claimed the lands of Houston, "its miln and its mains, into which he had been honourably infeft, and which he holds in feu-farm of the king".

Again, Mr. Shairp, in 1605,<sup>3</sup> is represented as taking the side of Thomas Hodge, the miller of Houston-miln, in an action pursuing Robert Clerk, Robert Ross, and James Mure for hurting and oppressing the said Thomas Hodge. These references give us interesting glimpses of our parish, such as it was four hundred years ago.

The next outstanding member of the family of Houston mentioned is William Shairp, who was M.P. for the county of Linlithgow in the reign of Charles II. He carried a mourning-standard at the funeral of Archbishop Shairp<sup>4</sup> in 1679,—a standard, that is, emblazoned with the coat-of-arms of the bearer, and showing his connection with the family of the deceased.

The question is often asked whether the Houston family is related to Archbishop Shairp. They seem to be distantly related. There is a picture of the famous archbishop among the portraits of other members of the family on the walls of the dining-room at Houston. Further, the coat-of-arms of the prelate and that of the Houston family are much akin to each other. Archbishop Shairp, however, belonged to Banff, while the founder of the Houston family came from Forfarshire.

The next of this family appearing in history is Thomas,<sup>5</sup> son of the above William, who was also M.P. for the county. He seemed to be one of those patriotic Scotsmen who opposed the Union of the Parliaments of England and Scotland in 1707.

<sup>1</sup> *Register of Privy Council*, iii. 405.

<sup>2</sup> *Ibid.*, iv. 610; cf. Wood's *History of the East Neuk of Fife*, p. 86.

<sup>3</sup> *Ibid.*, vii. 11.

<sup>4</sup> Lyon's *History of St. Andrews*, Appendix, 52.

<sup>5</sup> *New Statistical Account of Uphall Parish*, 1843.

But time would fail me to speak of all the distinguished members of this family. Some fell on distant battle-fields, fighting for their country; others repose in the Shairp vault of Uphall Church, among the dust of their ancestors, as the memorial tablets testify. On looking from the church into the interior of this vault, one observes, erected on the window-sill opposite, an alabaster urn in which is preserved the heart of a Shairp who died while H.M. Consul in Russia.

One of the most recent interments in the Shairp vault, is that of John Campbell Shairp, LL.D. This distinguished writer was born at Houston, 30th July, 1819. As a lad he studied at Edinburgh Academy, and then at Glasgow University. From Glasgow he proceeded to Oxford in 1840, during the height of what is known as the Oxford Movement, while John Henry Newman was in the zenith of his influence. From a Rugby mastership, Shairp was appointed Professor of Humanity at St. Andrews, and then Principal of the United College, an office he held for sixteen years, during the last eight of which he was also Professor of Poetry in the University of Oxford. The story of his life, lovingly told by Professor Knight, was published in 1888, and entitled *Principal Shairp and his Friends*. If it be true that a man is known by the company he keeps, then Principal Shairp's friends are among the purest souled and finest thinkers of a generation recently passed away—Arthur Hugh Clough, of Oxford, Erskine of Linlathen, Dr. John Brown, author of that gem of genius, *Rab and his Friends*, Dr. Norman Macleod, Matthew Arnold, Dean Stanley, and Professor Veitch.

Shairp all through life was intensely patriotic. He delighted to visit hallowed and glorified spots,—scenes renowned in story, such as battle-fields, haunts of Covenanters and of Jacobites,—as if he drank inspiration there.

The writings he has left behind are all of them specimens of beautiful English, in which one feels the soul of the writer subtly diffusing itself. Among them may be mentioned *Kilmahoe and other Poems*, 1864; *Studies in Poetry and Philosophy*, 1868; *Sketches in History and Poetry*, 1887.

Altogether Principal Shairp is perhaps the most eminent man of letters and the sweetest singer to whom this parish has given birth. We may fitly conclude this brief sketch of his life by quoting from one of the finest lyrics he ever penned—"The bush aboon Traquair":—

"And what saw ye there  
 At the bush aboon Traquair?  
 Or what did ye hear that was worth your heed?  
 I heard the cushies croon  
 Through the gowden afternoon,  
 And the Quair burn singing down to the Vale o' Tweed.  
 And birks saw I three or four,  
 Wi' grey moss bearded owre,  
 The last that are left o' the birken shaw,  
 Whar mony a summer e'en  
 Fond lovers did convene,  
 Thae bonny, bonny gloamins that are lang awa'.  
 . . . . .  
 They were blest beyond compare,  
 When they held their trysting there,  
 Among thae greenest hills shone on by the sun;  
 And then they wan a rest,  
 The lownest and the best,  
 I' Traquair kirkyard when a' was dune."

—*Kilmahoe*, and other poems, 1864, pp. 170-72.

Among the curiosities preserved at Houston is an antique cabinet of beautiful design, said to have been presented to the founder of the family of Shairp by Mary Queen of Scots. In this cabinet are kept many family papers and old documents, with seals attached, interesting to antiquarian eyes. One MS. especially may be mentioned, an illuminated copy of the Psalms of David in Latin, with comments in the vernacular of the day, and supposed to belong to the 14th century. But more probably it is of later date, seeing that only the merest scraps of Scots of the 14th century are known to be extant.

#### THE THORNS AND FORKNEUK.

To the west of Houston Mill, within grounds tastefully laid out, is a handsome villa known as "The Thorns", erected by the late Mrs. Leckie in 1868-70, but now the property of Mr. Alexander Robertson.

To the north of this again is Forkneuk, said to have been called in former times, Parkneuk. This farm, early last century, was the smith's croft—it often being considered necessary to give the grant of a croft to a smith or a miller, to induce such to settle on an estate where the

population was sparse. The family of Mitchell, whose representatives are now in Broxburn Park, were tenants of Forkneuk for five generations.

#### STANKARDS.

Stankards, the farm midway between the Houston and Middleton policies, evidently received its name from the stanks or fish-ponds connected with Strathbrock Castle and Houston, all traces of which, however, have long since disappeared. The name alone lingers to point to the yards in which these ancient stanks were situated. This farm, tenanted by the Fords for forty years, is now occupied by Mr. James Peat.

#### NETTLEHILL.

In the farm of Nettlehill, lying south of the Houston policies, there are certain fields extending westwards into the parish of Livingston, called "Canon lands". On making inquiry into the title-deeds of this property, we find them described as "that part of the kirklands of Livingstone, called the Canon lands". It appears also, that the magistrates of Edinburgh receive annually a small feu-duty for them. Evidently these "Canon lands" were "Kirklands", belonging to the parish church of Livingston.<sup>1</sup>

#### MILKHOUSES.

To the south-east of Nettlehill lies the farm of Milkhouses, situated at or near the spot named in Armstrong's map of the Lothians, Drumshags. Whether "Drumshags" be the Gaelic for "the ridge of the hawthorn" is uncertain; at any rate, the name Milkhouses, not uncommon in Scotland, seems to have arisen from its being originally the dairy farm of Houston estate.

Doghouse in the neighbouring parish of Midcalder, as the name denotes, was originally a kennel erected by Sir W. Cunningham of Livingston, who was once M.P. for the county and Master of the Hounds.

<sup>1</sup> Cf. Innes' *Scotch Legal Antiquities*, pp. 169-70, and Chalmers' *Caledonia*—Parish of Livingston.

## KNIGHTSRIDGE.

Marching with Nettlehill on the west, but in the parish of Livingston, is the farm of Knightsridge; spelt in 1606, Knightisrig. The present house was erected in 1831 by Mr. Alexander Gray, Leith. The former building stood fully 100 yards to the north-east. Evidently there was a mansion here, for Sibbald in 1710 informs us it was inhabited by a cadet of Douglas of Pumpherston. The name Knightsridge in all likelihood originated from the fact that a ridge or portion of land here pertained to the Knights, presumably of St. John, whose head-quarters before the Reformation were at Torphichen. The ruined choir of the Preceptory, and the three stones marking the limits of sanctuary protection, are all that now remain to attest the former grandeur of this Order.

## DECHMONT HOUSE.

Dechmont House, also within the parish of Livingston, is a large and handsome edifice in the Scotch baronial style, erected in 1867-68, on a commanding site on Dechmont Hill, by the late Mr. Edward Meldrum, one of the pioneers of the Scottish oil industry.

The name Dechmont (so spelt in 1606), formerly that of a more ancient building on the hillside, is Gaelic, and probably signifies "the house on the hill"—dech, *i.e.* "tigh" or "teiche", a house, and "mont", a hill. There is another Dechmont Hill, near Cambuslang. If this etymology be correct, the name Dechmont is parallel with those of Ochiltree and Tremont, both of which signify "hillhouse". Another etymology suggested is, that "dech" is a corruption of "davoch", the Gaelic for a pasturage, or four ox-gangs. If this be adopted, Dechmont signifies "the hill with the pasturage".



## CHAPTER IV.—BANGOUR, &amp;c.

In the uplands of the county, several tiny rivulets springing from opposite sides of the Knock, and descending the hills, past the ancient silver mines and the limestone quarries, make their way to their trysting-place, the meeting of the waters, behind the village of Dechmont.

The farm in which these head-waters meet is known as Bangour, called West, to distinguish it from East Bangour, and is situated in the parish of Ecclesmachan. Bangour, as already indicated, is Gaelic for kids' knowes, the knowes still so named being eminently descriptive of the spot. Bangour, not the present, however, but the older house that stood on the Knowes to the north-east, where venerable trees remain to mark the site, was for several generations the residence of a family of Hamiltons, from whom sprung William Hamilton, the poet, born here in 1704. William Hamilton seems to have been a writer of classic culture and elegance. In his earlier efforts he was associated with Allan Ramsay, but later on, becoming infected with enthusiasm for the Stuarts, he joined Prince Charlie in the '45, and acted as his Laureate, composing the celebrated "Ode to Gladsmuir" in commemoration of the victory of Prestonpans. On the failure of this rebellion, and the consequent forfeiture of his estates, Hamilton fled for refuge to the bens and glens of the Highlands, his romantic chequered career being itself a poem. Latterly, however, Bangour was restored to him; but the privations he had endured hastened his end, for he died in 1754, and was buried in the ruined Abbey of Holyrood. The best edition of his complete works is that published by James Paterson, Edinburgh, 1850. But the effort of his genius which will immortalize his fame, is that exquisite ballad entitled "The Braes of Yarrow", a poem which has caught up with remarkable fidelity the melancholy murmur of that enchanted stream, and enshrined it in imperishable verse, to resound in the ears of generations yet unborn. We quote the opening stanzas:—

"Busk ye, busk ye, my bonny, bonny bride;  
Busk ye, busk ye, my winsome marrow!

Busk ye, busk ye, my bonny, bonny bride,  
And think nae mair on the braes of Yarrow.

“Where gat ye that bonny, bonny bride,  
Where gat ye that winsome marrow?  
I gat her where I dare na weel be seen—  
Pu’ing the birks on the braes of Yarrow.

“Weep not, weep not, my bonny, bonny bride;  
Weep not, weep not, my winsome marrow!  
Nor let thy heart lament to leave  
Pu’ing the birks on the braes of Yarrow.”

BINNY CRAIG.

Binny Craig, the only elevation of any importance in the neighbourhood, rises to the height of 718 feet above sea-level. It lies within the parish of Ecclesmachan, and is a favourite resort of the inhabitants of Broxburn and Uphall when they wish to inhale an invigorating atmosphere and enlarge their horizon. On a clear day one sees as far east as the May Island at the mouth of the Firth of Forth, while in the far west Ben Voirlich, Ben Ledi, and Ben More are recognized, towering among the Highland mountains.

To the south, Coulter Fell and Tinto are easily identified. It is this latter summit concerning which the lines are written:

“Be a lassie ne’er sae black,  
Gie her but the name o’ siller,  
Set her up on Tintock tap,  
The wind ’ll blaw a man till her”.

In ancient times this Bynningscrag was believed to be the haunt of fairies, the hillock to the east being still known as the Witchcraig.<sup>1</sup>

In the days of threatened invasion from the Spanish Armada, advantage was taken of its conspicuous summit to kindle beacon- or bale-fires, warning the approach of the foe.<sup>2</sup> Binny Craig, indeed, became one of the chain of eminences upon which the bale-fires or “bleezes” were regularly lit, whenever the enemy was expected from England; Cheviot being first, Hume Castle second, Eggerthorp, near Lauder, third, Soutra-

<sup>1</sup> There is also a Witchcraig to the east of Cathlaw House.

<sup>2</sup> *Regr. Privy Council*, vol. i. p. 73.

edge fourth, Edinburgh Castle fifth, and Binny Craig sixth. In this way Scotland was summoned to arms; while according to the crude system of telegraphy then in use, one bale was understood to proclaim that the foe was approaching, two bales that they were coming indeed, but four bales beside each other announced that the enemy were in great force.<sup>1</sup> And further, it may be interesting to remark, that the Pre-Reformation Parish Church of Binny or Binin stood on an eminence west of the farmhouse of West Binny, commanding an extensive view, and that in all likelihood Patrick Hamilton, the Reformer, began to preach the Gospel here, and at the foot of Binny Craig, on his return from the Continent, where he had enjoyed intercourse with such leading lights of Protestantism as Luther and Melanchthon.<sup>2</sup>

Speaking of Binny Craig, we are led in passing to refer to the famous Binny Quarries, lying on the borders of Ecclesmachan and Uphall Parishes. From these freestone or sandstone quarries large numbers of the buildings of the New Town of Edinburgh were erected, in particular that gem of Gothic architecture, Sir Walter Scott's Monument, the supreme effort of the genius of George Kemp, who spent most of his days travelling about as a working carpenter.

To the south-east of these quarries may be observed two red-tiled cottages, all that remains of the old farmhouse of Curledubs, apparently so named because pools of water formed here were used in winter for the "roaring" game of curling.

To the north of Curledubs is the farm of Wyndford, tenanted for over a century by the family of Arbuckle. This place used to be humorously styled Princod—that is, Pincushion,—because it was said to have once been occupied by dressmakers.

#### NEWBIGGING.

Marching with Wyndford on the east is the farm of Newbigging (J. & P. Dalgleish), where, on the edge of the Niddrie burn, are the traces of the clay-hole and disused brickwork.

On this, as well as on a neighbouring farm, coal was wrought at the end of last century. Lord Buchan, writing in 1781,<sup>3</sup> describes the

<sup>1</sup> *Scotland before 1700 A.D.*, by P. Hume Brown.

<sup>2</sup> *Patrick Hamilton*, by Lorimer (Edinburgh: Constable & Co.), p. 105.

<sup>3</sup> *Trans. Soc. Antiq. of Scotland*, vol. i. p. 148.

Newbigging coal as of the best quality, and selling at four, five, or six shillings per ton, according to the quality. This colliery seems to have employed only from ten to twelve pickmen. It was, however, of some antiquity, for he had a lease of it in his possession dating back to the year 1660.

Newbigging is referred to in the *Register of the Great Seal* of 21st August, 1617, but, as the name implies, there must have existed previously an older "bigging". It may further be mentioned that when the fields of this farm are newly ploughed, dark patches are visible here and there, as if these were spots where in former days coal had cropped up to the surface.

#### GREENDYKES.

To the east of Newbigging is Hayscraigs, now, however, absorbed in the farm of Greendykes. Formerly there were two farms of this name—North and South Greendykes. North Greendykes, the original farm, was situated on the north side of Niddrie burn, within the parish of Kirkliston. Only some ruins and a few bushes remain to mark the site. For several generations this farm was tenanted by the family of Bartloman, Bartholomew, or Barclay, who have a rent-receipt book in their possession notifying payments by their ancestors as far back as 1653.<sup>1</sup>

One of the members of this family, George Barclay, a licentiate of the Secession Church, was a poet and essayist of considerable merit, who died early in his career, in the year 1813. Among the poems left in MS. behind him, are "The Miller's Feast" and the "Farewell to Broxburn"; the former giving vivid glimpses into the manners and customs of the countryside in the early part of the century. It was he, too, who wrote the ingenious epitaph, after surveying the tomb of the well-known sceptic, David Hume, in the New Calton Burying-ground, Edinburgh:

"Within this circular idea,  
Called vulgarly a tomb,  
The impressions and ideas rest,  
That constituted Hume".<sup>2</sup>

<sup>1</sup> Specimen of rent receipt:—

"Compted w<sup>t</sup> James Barthloman for the meall teind silver, silvermeall and foullis of his farm-croft . . . and has made compleit payment to me of ye same this 20 of November, 1662."

<sup>2</sup> Cf. *Historical Notices of the United Presbyterian Congregation of Midcalder*, by Rev. Andrew Duncan (Edinburgh Publishing Company, 1874), and the *Christian Magazine* of August, 1813.

Passing now to speak of South Greendykes, or, as it is termed in these days, Old Greendykes, the farmsteading has during recent years been transformed into dwelling-houses, while a new steading was erected farther to the south, in the field formerly known as the Longrig.

#### PYOT HALL.

Marching with the modern farm of Greendykes on the west is the farm of Pyot Hall, sometimes spelt Poet's Hall; but Pyot is the older and possibly the correct term, if we judge from the prevalence of the name elsewhere—Pyoteleugh, Sanquhar; Pyet Shaw, Rutherglen; and Pyat Knowe, Biggar. "Pyot" is the Scotch term for the magpie.

Immediately to the south of Pyot Hall steading is all that remains of a disused coal-mine known as Thomson's pit.

And here one is tempted to imagine that this secluded little glen, down which the tiny streamlet wends its way to join the Liggat Syke, would, in days gone by, when the persecuted Lord Cardross resided at Kirkhill, be the scene of many a conventicle, where the Covenanters of the neighbourhood—the Potters of Loaning Hill, the Reids of East Mains, and others—would assemble to listen to the Gospel preached to them by his lordship's chaplain, the Rev. John King.

#### FIVESTANKS.

To the south-west of Pyot Hall, and marching with Kirkhill, is the farm of Fivestanks, tenanted by Mr. Stewart: this name in all probability owing its origin to the fact that five stanks or fish-ponds were situated here to supply the wants of the noble families who lived in Catholic times at Kirkhill. And, as bearing out this view, it may be remarked that some of the older folks remember seeing, what were evidently the remains of three stanks or ponds on the farm of Fivestanks; while to this day, two fields, one in Fivestanks and another in Kirkhill Farm, are called Damflat, a name signifying, it would appear, the field with the dam—the water-slucice regulating the supply of the ponds. It may be added that the name Damflat is not unknown elsewhere in the county.<sup>1</sup>

<sup>1</sup> Cf. *Register of Retours*, years 1634, 1636, 1690, and 1696.

## CHAPTER V.—UPHALL KIRK.

The Kirk of Uphall in its older portion, "where every mouldering stone is a chronicle", has been ascribed to the Norman or Romanesque period of architecture—not earlier than 1150,—a statement supported by the characteristics of the south-west doorway, the oblong nave, and chancel without aisles.<sup>1</sup>

If this be correct, then, Uphall Kirk takes us back to the days of early Christianity in Scotland, when stone was only coming into use in the erection of churches. Previous to the date named, churches, generally speaking, had been built of timber, with wattled roofs and plastered mud-walls, hence often termed hurdle-churches,<sup>2</sup> the one outstanding exception in Scotland being the church of St. Ninian at Whithorn. St. Ninian,<sup>3</sup> it is said, returning from a pilgrimage to Rome about the year 400 A.D., and having seen many stone-built churches on the Continent, brought masons with him from Tours in France, and thus erected the first stone church in Scotland in his native district of Galloway.

One might suppose that after this, stone churches would have quickly increased in number. In Ireland this was the case, as Petrie has shown, but not so here. The Scottish people have ever been slow at adopting foreign customs in ecclesiastical matters, and specially jealous of anything hailing from Rome. Several centuries were allowed to elapse before other stone churches were built. Here and there, however, they appeared, and became known as white churches, the reason for this designation being that stone was white and bright compared with the dark timber or mud walls of the older churches. We see this ancient epithet surviving in the name Whithorn (Saxon, "Hwit-oern"; Latin, "Candida Casa"), signifying white-house. So also in the "White Church", Brechin, "Whitekirk", East Lothian, "Whitchurch", Shropshire, and "Templefionn", Ireland.<sup>4</sup> Probably also we have here the explanation why the

<sup>1</sup> Muir's *Characteristics of Old Church Architecture*, pp. 12, 14, 16, 26.

<sup>2</sup> Joyce's *Irish Names of Places*, vol. i. pp. 313-14, and Preface to *Book of Deer*, chap. 7.

<sup>3</sup> Bishop Forbes' *Historians of Scotland*—"Life of St. Ninian".

<sup>4</sup> Preface to *Book of Deer*, p. 144.

church of Falkirk was named in Celtic "Eglysbreck", in Saxon "Faw-kirk", and in the Latin chartularies "Varia Capella"—all which terms signify "speckled kirk". The stone and lime, giving the building a speckled appearance, would render it quite conspicuous among the surrounding mud-dwellings of the primitive inhabitants.

#### THE ORIGINAL SITE.

But while the style of the older portion of Uphall Kirk takes us back to the Norman period of architecture, there are good grounds for believing that the church was not originally erected where it now stands, but rather upon a site on the Pyot Hall Knowes, near Kirkhill, Broxburn.

These grounds are:—

The *Register of the Great Seal*,<sup>1</sup> in the year 1524, speaks of the Church of Strabrok, and Chapel of the Blessed Virgin Mary, as situated "prope villam Kirkhill", i.e. near by the township of Kirkhill.

Lord Buchan, writing in 1781, says that "the Parish Church stood anciently 700 yards, in a north-east direction, from the house of Kirkhill, so named from thence. It was dedicated to St. Nicholas, and deserted for the present church at Uphall in the beginning of the sixteenth century."<sup>2</sup> Now, if we measure 700 yards north-east of Kirkhill, we are taken to a somewhat level piece of ground on Pyot Hall Knowes, between the two most southerly of the knowes. Here in all likelihood stood for several centuries the Pre-Reformation Church of Strathbrock.

Further, the Rev. Hew Scot in his account of the ministers of Uphall Parish Church says, "The church was dedicated to St. Nicholas. . . . It was removed, and the name changed to Uphall, in the seventeenth century."<sup>3</sup>

#### DATE OF ERECTION.

But at what definite date this church on the knowes, this kirk on the hill, was erected, we have no record. There is no mention of Strathbrock among the 140 churches dedicated by Bishop de Bernham (1240-47),<sup>4</sup>

<sup>1</sup> Vol. iii., No. 281.

<sup>2</sup> *Trans. Soc. Antig.*, vol. i. p. 150.

<sup>3</sup> Cf. *Fasti Eccles. Scot.*, vol. i. p. 205.

<sup>4</sup> Lockhart's *Church of Scotland in the Thirteenth Century*.

although the neighbouring churches of Ecclesmachan, Linlithgow, Liston, (Kirkliston), Calder-clere (East Calder), and Ratho are included in the list. Previous to this date, however, we find the church referred to in the earliest known Taxation Roll for Scotland, the "*Antiqua Taxatio*", made early in the thirteenth century.<sup>1</sup> The benefice is there taxed or valued at the sum of 40 merks, and it may be interesting to note that "Bathket" or Bathgate is taxed at 30, and Linlithgow at 110 merks. This ancient "Taxatio" is most valuable from several points of view. It shows, for example, the comparative resources of the different churches, also that a number of these churches have long since disappeared, doubtless owing to centres of population having shifted, while the old spellings of their names afford a ready clue to their etymology. Strathbroc Kirk is also mentioned in the taxation known as Bagimont's Roll. This Bagimont<sup>2</sup> or Baiamund, visiting Scotland in 1274-75, was invested with papal authority to tax the ecclesiastical benefices of the country to the extent of a tenth of their valuation, in support of the last great crusade to Palestine. The amount paid by Strathbroc Kirk at first was 2 merks 8 shillings, *i.e.* 42 shillings, but on revision the valuation was lowered to 32½ shillings.

Clearly, then, this old church on the Knowes existed before 1274 A.D., and before the ancient taxation above referred to. It is not mentioned, as we have seen, in Bishop de Bernham's list, but that may be because its parson being alive to the spiritual interests of his parish, the building, unlike so many of its neighbours, had not fallen into decay, and accordingly did not require the services of the bishop for its reconsecration. Perhaps, then, this church on the Knowes dates back to the twelfth century, as Muir conjectures, and in this way it might be one of the numerous churches erected in the time of David I., the youngest son of Margaret, one of the saintliest queens that ever sat upon a throne. We know certainly, from a charter of King William the Lion, that David I. granted the manor and lands of Strathbrock to Freskyn the Fleming, in the middle of the twelfth century. The likelihood then is, that the church was erected about the same time.

But although we have no recorded date as to the founding of this ancient church, we have several relics, such as a baptismal font, a bell,

<sup>1</sup> *Register of Priory of St. Andrews*—Bannatyne Club, p. 29.

<sup>2</sup> *Scotch Legal Antiquities*, pp. 189-90.



and place-names, which, through the researches of the antiquary, enable us to obtain some glimpses of its past.

#### THE BAPTISMAL FONT.

This Font, now preserved in the Baptistry of the Catholic Chapel, Broxburn, seems to have passed through many vicissitudes in its day



THE BAPTISMAL FONT.


Lord Buchan, writing in 1784, remarks: "I found lately in digging a foundation for a pillar in the body of the parish church (of Uphall) the font and *lapis fidei* of a very ancient chapel dedicated to St. Katherine and the Blessed Nicholas of Strathbroke, which stood formerly near the house (Kirkhill) where I now write."<sup>1</sup> Here follows his somewhat fanciful interpretation of part of the inscription upon the font—of which only the basin is ancient, and octagonal in shape on the outside. A figure **III**, which Lord Buchan supposes to be the letter M, he conjectures stands for Millennium. This again leads him to inquire who was King of the Scots in 1000 A.D., and he discovers that king to have been one named Grüm, whose initial he identifies in the large character on another of the facets of the font, shown

below. Then as to the *lapis fidei*, or stone of faith, a little octagonal stone found beside the font, he conjectures, seeing it is perforated, that it was a stone through which parties passed their hands when swearing an oath at the altar.

Lord Buchan seems to have taken the font to Kirkhill, and kept it there as an interesting relic. But after he preferred Dryburgh to Kirkhill as his residence, the font appears to have lain out of doors, and for years was used as a water-trough for cattle pasturing on the Pyot

<sup>1</sup> *Gentlemen's Magazine*, vol. liv. p. 674.

Hall Knowes. The late Dowager-Countess of Buchan, however, rescued the relic, gave it a new pedestal, and restored it to its original sacred purpose. So that the Catholic children of the present day are baptized in the very font in which the children of the parish were baptized centuries ago.

Let us now direct attention to what we believe to be the correct interpretation of the several inscriptions in Latin which are still visible upon six of the facets of the octagon of the font. There is **J.H.S.**, the usual initials for *Jesus Hominum Salvator*—  
 THE 'M' ON THE FONT.  
 Jesus the Saviour of Men,—then there is the large character M for Mary, the Blessed Virgin. There is also **III**, which probably may be the remains of the date. Lastly, there are the words **Sta ecclesia Nicholai**, i.e. "Holy Church of Nicholas".

So far as can be made out from the lettering and style of this stone, the likelihood is that it belongs to the beginning of the sixteenth century, when octagonal baptismal fonts were coming into use.

#### THE BELL.

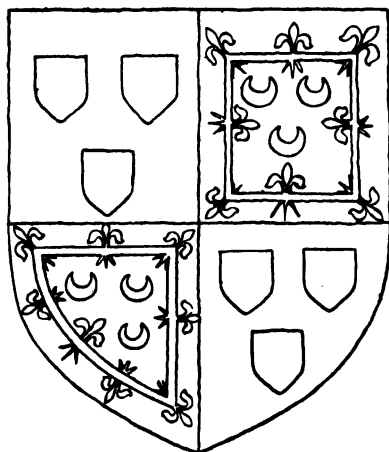
Another relic of the old church of the Knowes is the bell, which still rings in the belfry of the Parish Church of Uphall. Lord Buchan, in his Statistical Account of the Parish in 1798, tells us that this bell belonged to the old church that stood near Kirkhill, and that it bore the date



DATE ON BELL.

1441. But from an actual rubbing obtained, we find the date is not, as often stated, 1441, but 1503, in the following style—**M<sup>o</sup>V<sup>o</sup>III**, i.e. 1000 + 500 + 3, or 1503. The inscription in Latin round the frieze is *Honore Sancti Nicholai campana ecclesie de Strabork*, i.e. "In honour of St.

Nicholas, bell of the church of Strabork".<sup>1</sup> Thus the font and the bell concur in their testimony that the church was dedicated to St. Nicholas, Confessor and Pontiff, as he is described in one document relating to the benefice. Further, the bell has upon it a coat of arms which, on examination, turns out to be that of Seton of Touch.



ARMS OF SETON OF TOUCH.

Besides the above arms, there are marks thus, T X, evidently those of the maker of the bell, which in all probability came from Flanders—the modern Belgium,—where most of the church bells of those days were cast. The bell is of the ordinary shape of church bells of the present day, and not of the square Celtic and Norse types; it is  $17\frac{1}{2}$  inches in length, by  $14\frac{1}{2}$  inches in diameter at the mouth.

While the bell itself is ancient, a new tongue was inserted in 1877—the previous one being treasured in the manse.

If we are to give full credit to the coat of arms upon the bell being, as indicated, that of Seton of Touch, we must assume that Sir Alexander Seton, who was proprietor of Touch in 1503, and who fell at Flodden, was the donor of the bell. But no connection has been discovered between him and the church or lands of Strathbrock. These were in possession of George, second Lord Seton,<sup>2</sup> and but for the testimony of the arms, the gift might have been credited to him—a man of culture and enterprise.

As we think of the year 1503, we recall the fact that in this same year was born Patrick Hamilton, titular Abbot of Ferne, and one of the earliest martyrs of the Reformation; while two years later, viz. in 1505, was born John Knox; so that this ancient bell, when it first sounded its matins and vespers in the rural stillness of Strathbrock, may be said to have assisted in ringing in the dawn of the Reformation in Scotland.

<sup>1</sup> Observe Strabork = misspelling for Strabrok.

<sup>2</sup> Maitland's *Hous of Seytoun*, p. 34.

Besides the font and the bell, we have two other reminders of the church that stood on Pyot Hall Knowes, and these are the place-names "Holygate" and "Liggat Syke".

The "Holygate" was the road leading up to the Holy Place or church,—"gate" being old Scotch for a road,—the same idea as in "Kirkgate". This road still exists, though now intersected by the canal, immediately to the west of the Catholic Chapel, leading northwards towards Pyot Hall Knowes.

"Liggat Syke" is the name of the tiny rivulet that flows along the western side of the Knowes. "Syke" is well-known Scotch for a little burn; but what is Liggat? Two conjectures are plausible: Liggat, signifying a field-gate, and Liggat, a contraction for Lychgate, the entrance-gate into a churchyard. Somehow we incline to the latter interpretation. Lychgates, although not so common in Scotland as in England, are referred to in old records. Generally under the arch of the lychgate was the "likker-stane", upon which the coffin rested till the priest in his canonicals came forward to head the funeral procession on its way to the grave.

Perhaps then, the Liggat Syke received its name because it ran past the Lychgate of the old churchyard of the parish, which was undoubtedly situated here.

And if it be asked, are there any further remains of the church that stood on the Knowes? we reply, as already indicated, that we see the original church itself standing before our eyes, in the older portion of the church of Uphall. That is to say, the original church was taken down and re-erected with the same stones a mile farther west, where it now stands. Authorities, as already quoted, vary as to the date of the transfer of site. This, however, we know, that while the church of Strathbroc was situated near Kirkhill in 1524, its site had evidently been changed before 1590, the year in which the first manse was built at Uphall. But we have a clue that brings us nearer the date of transfer of site in the circumstance that it was when Lord Buchan was digging a foundation for a pillar in the body of Uphall Church that he discovered, evidently under the floor, the ancient font. Does not this, then, point to the conclusion, as the font was discarded and lying among the rubbish, not only that the church of Uphall was built with the stones of the original church on the Knowes, but further, that its erection took place soon after

the Reformation in 1560, when anything ecclesiastical that savoured of Romanism was likely to be destroyed.

If this supposition be correct, that the older portions of Uphall Church, the Nave and the Tower, represent the ancient church that stood on the Knowes, and dating back to the twelfth century, then Uphall possesses one of the most venerable parish churches in Scotland in which Divine service is still regularly held every Sabbath.

Lord Buchan, with his keen appreciation of antiquity, was evidently wont to muse in his rambles over the Knowes, where the old church stood, and to recall there the memories of days gone by. He tells us he purposed erecting a stone on what he believed to be the site, but if that stone was erected, we have now no evidence of it. He has, however, left behind the verses that he wrote to be inscribed upon the stone—

“Fast by this rude memorial on the Knoll,  
A kirk there stood, whereof the bell did toll  
For Popish rites, and called the swain to say  
Whate’er in Latin, the good priest should pray.  
Aft up the loan, now Halygate we name,  
’Cause Holy-Road our guid forbears they came  
To worship God the best way that they knew,  
To seek for guid and evil to eschew.  
Aft would they sit upon the kirkyeard dyke,  
Which ran about, near bord’ring by the Syke;  
There they would crack, though yet they had nae snuff,  
And tell the news, and be well pleased enough.  
Aft up the loan the joyful wedding raid,  
Or doleful, slowly-moving burial gaid;  
All now is gain, nae marks at all appear  
Of jovial mood, or of the serious tear;  
O’er the kirkyeard the hind, he draws his plough  
With human dust the field’s enriched, I trow.  
Learn hence, my friend, to grasp the precious time,  
Nor set thy heart, for sure it were a crime,  
On what you see so quickly pass away;  
But be ye happy while that yet ye may.”<sup>1</sup>

#### THE CHURCH AS IT STANDS.

If we examine the architecture of the church as it stands, we discover that it consists of various styles erected at different periods. The south-

<sup>1</sup> *Transactions of Society of Antiquaries*, vol. i. pp. 150-151.

west doorway, with its semicircular arch and its pillars with cushion capitals, although the pillars themselves have been renewed, is undoubtedly Norman, and the oldest piece of masonry in the parish. Of the same date is the nave, while the apse or chancel, with its Gothic windows, must have been added later on. Next in order of time is the tower, the roof of which is saddle-back, and this, generally speaking, also



THE SOUTH-WEST DOORWAY.

belongs to the Norman period. The tower consists of two portions separated by a ledge, the upper part having three Norman windows; before the alterations in 1878, however, there was only one, and that facing the west.

The belfry is new. The top of the old belfry, covered with moss, lies in the shrubbery behind Houston House.

As to the lower portion of the tower, the style of the window with

pointed arch is Gothic, showing alterations, while that of the doorway into the vault is restored Norman.

Turning to the transept-like projection on the south, known as the Shairp Vault, we see that it is Gothic, and of a much later date. Probably this vault was erected by Mr. John Shairp as a burial-place, when he purchased Houston in the reign of Queen Mary.

The addition next in order of time, so far as can be made out, is the outer stair leading up to the Buchan Gallery. Upon a stone in the stair wall is the inscription—

A N : D O : 1 6 4 4

That is, "In the year of our Lord 1644", which date, it may be noted, is two years after Sir Lewis Stewart purchased the estate and embellished the Mansion House of Kirkhill. In all likelihood, he then erected this gallery to accommodate his household.

And thus the church stood for many years, indeed for more than two centuries, till in 1878 extensive alterations were effected. The Middleton Gallery opposite the pulpit was removed, and a transept-like projection added, to give additional sitting-room for the congregation, as well as space for an organ and choir.

#### THE JOUGS.

But before entering to examine the interior, we notice, a little to the west of the south-west doorway, a hole or indentation in the wall, about five feet above ground. Here used to hang that instrument of punishment known as "the joughs"; but to the grief of the minister, seventy years ago, they were stolen and never heard of more. Specimens of "joughs", however, may still be seen affixed to the parish churches of Duddingston, Dowally, Stobo, and Oxnam. These "joughs" were formerly used for inflicting punishment on those who had come under the discipline of the church for "scandal", or whose misconduct was not pronounced enough to bring them within the jurisdiction of the civil magistrate. In our day, however, we regard these "joughs" as a relic of barbarism, for the offender

whose neck was inclosed within them, had to stand there and receive the revilings, and the expectorations even, it is said, of the worshippers, if they were so minded, as they made their entrance or their exit at the church door, an ordeal calculated, one would imagine, to harden rather than soften the heart of the unfortunate culprit.

#### THE CIRCULAR WINDOW AND THE RESURRECTIONERS.

Immediately above this south-west doorway, also, we observe a circular window, which is probably of later insertion. At this window, sixty or seventy years ago, a woman used to sit, with loaded gun in hand, and watch from the inside for body-snatchers, who in these days scrupled not to lift corpses from their graves and sell them to certain Edinburgh surgeons for anatomical purposes. Night after night, through these exciting times of Burke and Hare, this woman, Rizpah like, was found at her post, her eye fixed on a grave close to the retaining-wall opposite, so determined was she that no one should disturb the remains of her loved ones. Indeed, so liable then were graves to be opened, that communities in various parts of Scotland erected houses for night-watchmen—one, for example, may still be seen in Crail Churchyard. Very often, too, iron-gratings or safes were constructed to protect the dead from these midnight marauders, who were termed in the vivid phraseology of the period, "Resurrectioners", an interesting account of whom, not unmixed with humour, will be found in Dr. Macbeth Moir's *Mansie Wauch*.

#### THE HOLY-WATER BASIN AND PISCINA.

Entering by the south-west doorway and turning to the right, we find, at the end of the first pew, in an oblong recess in the wall (lately boarded over, however), the basin that, in Roman Catholic times, contained the water with which the worshippers crossed themselves.

Again, at the east end of the church stood the altar, where the priest officiated. Here, in the north and south walls, were formerly visible two apertures—both concealed now by the wood lining. One of these was a piscina, in which the sacred vessels were washed, the other an awmry or press for keeping them. In passing, it may be noted that the piscina is easily distinguished from the holy-water basin by this peculiarity,



that it invariably possesses an aperture for conveying away the water that has been used. As a rule, the piscina was placed in the wall of the church; sometimes, however, it is found on the floor—a ground piscina—as in St. Modan's Chapel, Dryburgh Abbey.

Generally speaking, in Scotland the Pre-Reformation churches were oriented, that is, built with the nave directed east and west, the altar being at the east end or chancel, as we see in the older cathedrals, churches, and monasteries. Sometimes the angles and not the axes faced the cardinal points, as witness the churches of Linlithgow, Kirkliston, and Dalmeny. Uphall Kirk, however, is not a perfect specimen of orientation, as it stands E.S.E.

To sum up, then, the history of Uphall Kirk as gathered from the various styles exemplified in its architecture, we remark that the nave, with its south-west doorway, takes us back to the twelfth century, when Freskin sought to civilize the Celtic inhabitants of Strathbroc. The Shairp vault recalls the stirring times of Queen Mary and John Knox. The outer stair reminds us of the stormy days of Charles I., when Cromwell fought for the rights of the people, and when the Covenanters stood up for religious liberty.

CHAPTER VI.—UPHALL KIRK.—*Continued.*

## ITS CLERGYMEN.

Turning attention now to the ecclesiastical standing of the old church of Strathbrock, we discover that it was originally a rectory under the jurisdiction of the Archbishop of St. Andrews; the church more particularly with which it was connected being that of Kirkheugh, or St. Mary of the Rock, believed to have been planted by Columba or one of his disciples in the sixth century. Its foundations, still visible near St. Andrews harbour, are most interesting to the antiquarian, for it has been a venerable mother church in its day, possessing a history full of vicissitudes, upon which a goodly volume might be written. But the question may be asked, Have we the names on record of any of the priests that ministered in the Catholic Church that stood on Pyot Hall Knowes? Very few, and the first of these is Ferchard or Ferquhardus, Parson of Strobrock, who in 1296 A.D. swore fealty to Edward I., and thereupon obtained restitution of his rights.<sup>1</sup> And here we may observe that Parson Ferchard was not the only proprietor in the neighbourhood afraid lest his lands be forfeited to the English king, for we find also among the number William de Kingorn, Parson of Liston; Nicholas de Balmyle, Parson of Midcalders; as well as John de Kynpunt, the laird of Kilpunt.

But Parson Ferchard, who lived in the stirring times of Sir William Wallace, is not the only priest whose name has come down to us from these far-off times.

There are others, for example, Richard of Eaglesham, who, in 1325, received from the Pope a dispensation to retain his rectory of Strabrook, notwithstanding he had lost half of the forefinger of his right hand in defending a fellow-student at Paris. The explanation being that the Church of Rome, like the Jewish Church, regarded those who in any way were mutilated or deformed in person as unsuited for holy orders.<sup>2</sup>

<sup>1</sup> *Rotuli Scotiae*, p. 25.

<sup>2</sup> *Calendar of Papal Registers—Letters*, ii. pp. 243 and 271.

For references to other rectors and students of Strabrok—such as Malcolm of Innerpeffray, M.A., in 1332; John Forrester, M.A., in 1389, a lecturer on Canon Law at Paris—consult *Calendar of Papal Registers*, 2 vols., index Strathbroc or Uphall; also to John Dingwall, prothonotary of the Apostolic see, archdeacon of Caithness, sub-chanter of Moray, and rector of Strabrok<sup>1</sup>—consult *Register of Great Seal*.

After Kirkheugh became a collegiate church, we find Strathbrock mentioned as one of the prebends of that establishment, and an entry to the effect that its parson signed a deed as one of the prebendaries of Kirkheugh, with the provost, Thomas Buchanan, in March, 1594.<sup>2</sup>

Now, as the Reformation occurred in 1560, and the date of the above transaction is 1594, it would appear from this and similar references in the public documents of the times, that although the Church of Rome had been disestablished, nevertheless in a large number of cases the parsons of that church, who survived, continued to enjoy their titles and one-third of their emoluments till their death.

And now we come to speak of the Protestant ministers who have occupied the pulpit of Strathbrock Kirk at Uphall since the Reformation. Turning to that monumental work by the late Rev. Hew Scot of Anstruther, entitled *Fasti Ecclesiæ Scoticanæ*, we find, under the heading of the Presbytery of Linlithgow, the names in chronological order, with a few particulars concerning each, of all the ministers of the Parish Church of Strathbrock or Uphall from the Reformation to within comparatively recent times.

A few words, however, are necessary here to explain references, and to indicate the continued unsettlement of religion in Scotland during the 130 years following the Reformation, when Presbytery and Episcopacy vied with each other for the ascendancy.

We insert this in tabular form:—

Knox's Presbyterianism, . . . . .	1560–1572
The Tulchan Bishops, . . . . .	1572–1590
Melville's Presbyterianism, . . . . .	1590–1610
Episcopacy, . . . . .	1610–1638
Covenanting Presbyterianism, . . . . .	1638–1660
Episcopacy, . . . . .	1660–1690

<sup>1</sup> Year 1524, No. 281.

<sup>2</sup> Martine's *Reliquiæ divi Andreae*, p. 217.

In 1690 Presbyterianism was re-established, and still remains the Established Church of Scotland.

To resume, the first Protestant minister of Uphall was Michael Smith, who, in 1562, was summoned by John Knox before the Synod to answer certain charges brought against him; but of this we have no further record.

The second minister was Thomas Douglas, who was translated to Dalkeith.

The third minister was Thomas Moubray, ordained in 1585, and deposed five years afterwards. He was an Episcopalian, appointed by one of the Tulchan bishops.

The fourth minister was Patrick Shairp, son of John Shairp of Houston, ordained in 1590. During his incumbency the manse was built; not the present manse, however, but its predecessor. He died eight years after his ordination. His widow, Jane Gudlat, does not seem to have vacated the manse any length of time, for when the new minister was ordained he married her, an event perhaps unique in the annals of Scottish manses.

The fifth minister, Alexander Keith, M.A., ordained in 1598, was one who stood up for the liberty of the church, especially during the latter part of his ministry, when King James and his son, King Charles I., sought to force Episcopacy upon the people as the Established Church of Scotland.

In 1639, that is, two years after the well-known episode of Jenny Geddes, Mr. Keith was succeeded by his son, also Alexander Keith, as sixth minister of the parish. In 1649 Mr. Keith, jun., was deposed by the General Assembly, the neighbouring ministers of Livingston and Calder being appointed to read the finding to the congregation of Uphall. The parishioners, however, convinced that their minister was rather severely dealt with, would not allow the deliverance of Assembly to be read, for as soon as the attempt was made, they created a great uproar and chased the ministers out of the pulpit and along the road, deposition and all. After such a glaring breach of ecclesiastical order the congregation was summoned before Parliament at Edinburgh, when the deposed minister appeared, and having apologized, his sentence was commuted to suspension from office for seven years, after which he was reinstated. Further, seeing that he had received no stipend during the period of his suspension, Parliament gave him a grant of £100 on account of his

sufferings.<sup>1</sup> We must bear in mind, however, that when the Keiths were ministers of Uphall, these were dark and troublous days for Scotland—the time of the signing of the Covenant in 1638, of the execution of King Charles I. in 1649, of Cromwell's armed visit to Scotland, of Gogar Fight, and of Dunbar Drove in 1650.

The seventh minister was William Duguid, who, in 1655, gave himself a call to the parish church, or, as the old record quaintly observes, "he intruded himself over the bellie of the people". Evidently, however, he did not enjoy his dignity for any length of time, for we read that the eighth minister, John Moubray, A.M., who had been for six years chaplain to the Laird of Kirkhill, was ordained in 1659. Here for thirty years Mr. Moubray continued to labour, till, in 1689, he was "outed by a rabble", like William Stewart, minister of Ratho, and many others over the land.

The ninth minister was George Barclay, inducted at Uphall in 1690. Many interesting references to this clergyman are found in the pages of Wodrow.<sup>2</sup>

In his youth, Barclay tells us, he had been under Mr. Wood of St. Andrews, a schoolmaster who thoroughly ground his pupils in the knowledge of Scripture. He also informs us that when a student at the University, he heard the Rev. James Shairp preach the sermon on his appointment to the Archbishopric of St. Andrews, the text of which was, "For I determined not to know anything among you, save Jesus Christ and him crucified". Joining himself to the persecuted Covenanters, Barclay appears to have experienced many vicissitudes and made several marvellous escapes. Claverhouse once hunted him for six weeks together. On another occasion, while being hotly pursued by soldiers, he rode through the town of Berwick, but such an extraordinary shower of rain fell and favoured his escape that he believed he had been miraculously preserved. Often, too, he was five or six days together concealing himself out-of-doors, and this in the midst of winter. Again, when a prisoner in the guard-room at Edinburgh, among a company of ruffians and thieves, he managed to escape through a back-window and make his way to Holland, where so many of his countrymen, who had espoused the side of the Covenant, representatives of the nobility, gentry, and ministry, had taken refuge from persecution. When Barclay went to

<sup>1</sup> *Acts of Parliament of Scotland*, vol. vi., part ii., p. 451, years 1648–60.

<sup>2</sup> *Analecta*, vol. i. 272; ii. 292; iv. 54; *Correspondence*, vol. i. 439–41.

Holland he possessed about 600 merks, and with these he traded so profitably during the years of his exile, that he succeeded in amassing a little fortune.

Speaking of his religious experiences, he tells us the Lord greatly helped him in conventicle and house preaching, and that "when disappointed of preaching at any place, he found that the Lord always provided him with another opportunity elsewhere before he slept".

While in Holland he would meet with Henry, third Lord Cardross, and his wife, Lady Cardross, and in all probability out of this intercourse would spring Barclay's subsequent appointment by Lord Cardross to the Parish Church of Uphall.

On returning to Scotland, Barclay was ordained three years afterwards to the Parish Church of Gargunnoch,<sup>1</sup> near Stirling, in the year 1688, from which he was translated to Uphall in 1690, where he laboured for sixteen years as a faithful preacher of the gospel.

The oldest Session minutes in the possession of the Session Clerk date back to Mr. Barclay's ministry, and from these we learn that numerous meetings of Session were held for the sole purpose of engaging in prayer, bemoaning the defections of the times.

Mr. Barclay, as we have seen, possessed considerable means, for he purchased the estate of Middleton, and built the bridge over the Broxburn at Loaning Hill, as the sculptured key-stone still bears witness (see MIDDLETON). The two solid silver communion cups still in use in Uphall Church come down from his day. Upon one of them is the inscription, "Given by Mr. George Barclay to the Kirk of Uphall, 1704", while upon the other, evidently the gift of his wife, is inscribed, "Given by Julian Campbell to the Kirk of Uphall, 1704. The Flagon, however, which is of pewter, bears the date 1722. Mr. Barclay seems to have been a man of generous heart, for in 1706, on the settlement of his colleague, Mr. Wilkie, he gave up the whole of his stipend, and upon his death in 1714 left 100 merks to the poor.

And here we may refer to a statement recorded by Wodrow as made by Barclay, "that there are twenty-three or twenty-four parish churches within four miles of the Kirk of Uphall", and, he adds, "I doubt if there be any place in Scotland that can say so much".<sup>2</sup>

<sup>1</sup> *Fasti Eccl. Scot.*, "Gargunnoch Church, Presbytery of Stirling".

<sup>2</sup> *Analecta*, vol. i. 271-72.

This appears at first sight somewhat incredible, and, if it is to be accepted, we must adopt two explanations. First, that a four-mile radius then embraced a larger area than four statute miles now. Second, that the ruins of several churches and chapels suppressed since the Reformation, would at that time be standing. In this way the twenty-four churches round about Uphall might be so far accounted for: Bathgate, Kirkton, Torphichen, Linlithgow, Kinniel, Carriden, Ochiltree, Retrevyn (Tortraven), Binny, Ecclesmachan, Aldcathie, Abercorn, Kirkliston, Dalmeny, Queensferry, Gogar, Ratho, Dalmahoy, Hatton, Hailes, Kirknewton, East Calder, Midcalder, Livingston.

The tenth minister of Uphall was John Wilkie, A.M., ordained in 1706 as colleague to Mr. Barclay. He continued for the long period of fifty-six years, till his death in 1762. Mr. Wilkie was on one occasion sent to Midcalder Church to preach a sermon on Witchcraft, and to exorcise the spirits there. The sermon was preached on a Fast-day, Thursday, 14th January, 1720, from the text James iv. 7: "Submit yourselves therefore to God. Resist the devil and he will flee from you." But whether the sermon and the exorcism had the desired effect in casting the evil spirits out of Midcalder and the neighbouring parishes that were troubled with them, we have never learned. Suffice it to say, that among the superstitious, the "Calder witches" caused no little excitement in those days. One of these supposed witches, Ellen Fogo, evidently a half-witted creature, was made to confess that she had practised her nefarious arts upon Lord Torphichen's son, so that he had been sadly tormented.<sup>1</sup>

In the year 1729 an attempt was made to translate Mr. Wilkie from Uphall to Dundee, but although well qualified for a city charge, he was averse to the change, and remained where he was.<sup>2</sup>

Mr. Wilkie, who was descended from an old family at Rathobyres, from whence also sprang the famous painter, Sir David Wilkie, R.A., inherited in 1740 all the lands of the Grange of Breich, near Midcalder, a property that was subsequently named Charlesfield, after his son Charles, who succeeded him in possession. This Charles, studying like his father at Edinburgh University, and entering the ministry, was presented by Lord Hopetoun, in 1733, to the church and parish of Ecclesmachan.<sup>3</sup>

It was during Mr. Wilkie's ministry at Uphall, that the Secession,

<sup>1</sup> Sir W. Scott's *Letters on Demonology and Witchcraft*, letter ix.

<sup>2</sup> Wodrow's *Analecta*, vol. iv. p. 54.

<sup>3</sup> M'Call's *History of Midcalder*, pp. 121-22.

afterwards known as the United Presbyterian Church, took its rise in Linlithgowshire, the first Secession congregation being that of Craigmalen, among the hills, midway between Bathgate and Linlithgow. Speaking of this religious movement, the Rev. William Peterkin, minister of Ecclesmachan, in 1792, says: "The Secession at its commencement flew like an *ignis fatuus* through this part of the country. Within the bounds of this presbytery there are thirteen meeting-houses belonging to the Seceders. But of late they seem to have lost much of that zeal by which they were distinguished."<sup>1</sup>

During these early years Craigmalen was the rallying centre for Seceders coming from South Queensferry on the east to Bo'ness on the west, from Midcalder, and even from Douglas, twenty miles to the south. In winter-time, it is said, before the meeting-house was erected, the men, when the snow was falling, would take off their large and roomy Kilmarnock bonnets and put their feet into them for warmth, at the same time drawing their shepherd-checked plaids over their heads. In this way they sat on the brae-face, eagerly listening to the Gospel for several hours at a time. Craigmalen meeting-house was built in 1743, but before the end of the century the Seceders hailing from the more distant parts gradually drew off, and built places of worship for themselves nearer home. Hence arose congregations at Bo'ness, Midcalder, Whitburn, Bathgate. The mother church being thus weakened, was deserted in 1807, when a new church was erected for the congregation at Linlithgow, known now as Linlithgow East United Presbyterian Church.

The roofless ruin of the old Craigmalen meeting-house, with its ivy-covered gable, and also a whinstone boulder in the hillside some little distance north of the farm-steading, with the date 14th January, 1739, and an inscription telling that Mr. Hunter preached here, are all that remain of the sacred spot where crowds of worshippers assembled on the Sabbath-day. But the whole face of this upland district has undergone a marked change, for the numerous small crofts into which the land was then divided have given place to the larger farms of modern times. Consequently, what was once the centre of considerable life and stir, is now a quiet rural retreat, thinly peopled and secluded from the rest of the world.

The eleventh minister, William Gibb, was translated in 1763 from

<sup>1</sup> O. S. A., "Ecclesmachan".



Kilmany, Fife, the parish of which later on the celebrated Dr. Thomas Chalmers was minister. Mr. Gibb continued till his death in 1795. Although he was unmarried, nevertheless according to the custom of the church he required to pay annually into the Ministers' Widows' Fund, from which in the circumstances he would reap no benefit. However, latterly he seems to have experienced the discomforts of single blessedness, and acting on the proverb "Never too late to mend", ten days before his death, 23rd November, 1795, he married Elizabeth Rintoul of Middleton, his housekeeper, an expedient by which the worthy lady was rewarded with a life pension, and the custodiers of the fund outwitted.

The twelfth minister, David Ure, A.M., was presented to the parish in 1796.<sup>1</sup> The story of his life, briefly sketched, has been published. In many respects it is that of a typical Scotchman, and a vivid illustration of the axiom that "Difficulties are the making of a man". From this memoir we learn that Ure's father was a weaver, who died comparatively young. The son accordingly went to work to support his widowed mother. So keen was his thirst for knowledge, however, that he contrived to read his books while he plied his shuttle, as David Livingstone did more recently at his spinning-jenny. Even when his day's work was done he went home to study, and burn the midnight oil. Making rapid progress, this self-taught young man entered Glasgow University, and soon took a good position among his fellow-students. Ure, it appears, was a great favourite with Dr. Moore, then occupying the Greek chair, and the story goes that when the professor imposed fines upon certain students for their want of diligence and application, he used to say of his favourite:

"David Ure, he sits secure,  
He'll ne'er be fined by Dr. Moore".

In addition to his university curriculum, Ure pursued with enthusiasm the study of antiquities and the natural sciences.

With reference to antiquities, it may be mentioned Ure not only assisted Sir John Sinclair in the preparation of his great undertaking, the *Old Statistical Account of the Parishes of Scotland*, but published by himself the *History of the Parishes of Kilbride and Rutherglen*, a volume of standard excellence even in our day, the chapters upon Folk-lore,

<sup>1</sup> *Biographical Notice of the Rev. David Ure*, with an examination critical and detailed of his *History of Rutherglen and East Kilbride*. Glasgow: H. Hopkins, 1865.

and upon the Geology and Botany of the district, being particularly valuable.

Speaking of Ure's pursuit of Natural Science, Headrick, in the all too brief memoir already referred to of this remarkable man, tells us, "although Ure was short of stature he enjoyed a sound constitution and vigorous structure of body. He often carried bread and cheese in his pocket, and enjoyed his repast beside the cooling spring. . . . His great-coat was furnished with a large pocket, in which he stored such minerals or other curiosities as had attracted his notice. He carried a tin box for stowing curious plants, a large cudgel armed with steel to serve both as a spade and pick-axe, a few small chisels and other tools, a blow-pipe with its appurtenances, a small liquid chemical apparatus, optical instruments, &c., so that his friends used to call him a walking laboratory. In this way he braved all weathers—heat or cold, wet or dry, seemed equally indifferent to him. He was a patient observer and accurate describer of nature. His descriptions were always taken down on the spot, in a hieroglyphical species of shorthand invented by himself, and which, it is to be regretted, no one else but himself understood."

Such, then, is but a glimpse of the man whom Lord Buchan, in 1796, presented to the church and parish of Uphall, an honour, however, he was not destined long to enjoy, for he died two years afterwards, suffering from dropsy, and was buried in the Buchan Vault, in which later on were interred the remains of the Honourable Henry Erskine, and of Lord-chancellor Thomas Erskine. Lord Buchan, out of respect to his memory, placed a tombstone over his grave, with the following inscription in Latin:—

#### D. URE,<sup>1</sup>

AD SAC. IN HAC ECCLESIA RITE PRAEPOS. MORBO ACERBO HYDROP.  
DIU VEXATUS, ANIMAM DENIQUE EFFLAVIT, ET DEO REDDIDIT DIE MARTII  
XXVII A.D. MDCCXCVIII, ET HIC SEPULT. FUIT.

H. M.

DAV. S. BUCHANIAE COMES IN TEST. AMICIT.

F. C.

PULVIS ET UMBRA SUMUS.<sup>2</sup>

<sup>1</sup>David Ure, duly ordained to the ministry in this church, for long troubled with the sore disease

In closing this sketch of David Ure, one of the current stories about him may be related. Being interested in the religious instruction of the children, his custom now and then was to have the boys assembled in one gallery of the church, and the girls in the gallery opposite. One Sabbath the boys would ask questions from the Shorter Catechism when the minister said "*Roga*", to which the girls would give the answer, with proofs. Then next Sabbath, when he said "*Proba*", the girls would ask the questions and the boys reply. In this way he stimulated by emulation proficiency in the knowledge of that manual which used to play no unimportant part in the making of a Scotchman.

Another incident may be mentioned in honour of David Ure. It was his enthusiasm for the study of science that kindled a similar zeal in a young man named Fleming, living near Bathgate, and who became deeply interested by reading Ure's *History of Rutherglen*. This Fleming, studying for the ministry, afterwards became parish minister of Flisk, Fifeshire. In 1843, however, siding with the Disruption party, and being a recognized authority on science, he was appointed by the Free Church its first Professor of Natural Science in New College, Edinburgh. Thus Fleming continued the work fostered in him by Ure—two men who, in their day, contributed no small share to laying the foundation of the science of Geology, or, as it was formerly termed, Lithology.<sup>3</sup>

The thirteenth minister was the Rev. John Ferguson, presented to the living by the Earl of Buchan in 1798. Mr. Ferguson had previously been chaplain to the 74th Foot Regiment. He died in 1835, in the seventy-seventh year of his age and the forty-eighth of his ministry, and was buried on the north side of the church, close to the wall.

In 1824 Mr. Ferguson's son, John, was appointed colleague and successor, but his ministry terminated in 1838, whereupon he emigrated to Australia. Mr. Archibald Hunter was presented to the living in 1838, but failing to pass the Presbytery, a new appointment was made.

The fifteenth minister was thus the Rev. George Boag, inducted at of dropsy, at last gave up his spirit and restored it to God, on the 27th day of March, 1798, and was buried here. David Stewart, Earl of Buchan, in testimony of friendship, caused this monument to be erected.

We are dust and shadow.

<sup>2</sup> The stone was removed to the outside, and placed against the southern wall of the church when the vault was renovated in 1890.

<sup>3</sup> *The Lithology of Edinburgh*, by the Rev. Dr. Fleming, edited with Memoir by the Rev. John Duns, Torphichen. Memoir, p. xiv.

Uphall in 1839. He wrote the history of the parish contained in the *New Statistical Account of the Parishes of Scotland*, published in 1844. Early in Mr. Boag's ministry extensive repairs were effected upon the internal fittings of the church, the walls being lined with wood. But when it was discovered that, in consequence of these alterations, the holy-water font was hidden from view, an opening was made that this ancient relic might be displayed.

The Rev. George Boag was succeeded by the Rev. William Johnston, the present incumbent, who was ordained in 1863, the sixteenth minister of the parish since the Reformation. During Mr. Johnston's ministry most extensive changes have taken place, caused chiefly by the origination of the Shale Oil Industry, and the consequent rapid increase of population. In evidence of this, it may be stated that while in 1863 there were only 190 communicants on the roll of Uphall Church, there are now (1898) no less than 820 communicants. This steady increase necessitated the enlargement of the church to its present dimensions in 1878, and still further enlargements in other directions. A Chapel of Ease, known as St. Nicholas, was erected at Broxburn in 1883, and another Mission Chapel, in connection with the Parish Church, at Uphall village in 1895.

### THE MANSE.

Having made mention of the various ministers of Uphall, we may now say a word about the Manse in which they resided. As already remarked, it was during the incumbency of the Rev. Patrick Shairp (1690-1698) that the original Manse was built. The Manse stood about sixty yards down the public road from the hearse-entrance to the Churchyard, immediately beneath the south retaining wall, but it was demolished over a century ago. Traces of its inclosures, 81 × 24 feet, are still visible when the soil is turned up. Doubtless, too, the dyke by the roadside contains many of the stones of the old Manse. Among the papers preserved at Houston, is an account of the sum paid to several tradesmen for repairing "ye laigh west room of ye Manse". Bearing the date 1727 this shows that it was then inhabited.

The present Manse was originally a mansion built for Katherine, Dowager Lady Cardross, and called Uphall House. This Lady Katherine, being the widow of Henry, third Lord Cardross, who led such an adven-

turous life, and suffered so much in the times of the Persecution, came to reside here shortly after her husband's death in 1693. She was evidently attached to the parish, for her early days had been spent at her father's mansion of Kirkhill.

### UPHALL CHURCHYARD.

Perhaps attention ought first to be directed to the Buchan Vault, which occupies the basement of the church tower, and which is entered by a doorway in imitation of the Early Norman style. For many years the interior of this vault was used as a cellar or receptacle for grave-diggers' implements! But in 1891, Lord Cardross, great-grandson of the Hon. Henry Erskine, did everything that taste and propriety could suggest to make this vault worthy of the noble dust that reposes there. If we look through the gateway of neat design in hammered iron, and the plate-glass window of the inner door, we discover a tiled apartment, and on the floor a handsome brass, upon which are engraved the Buchan arms, while upon the wall opposite is a white marble tablet bearing the following inscription:—

“In the vault beneath this Tower lie, with others of their race, the Honourable Henry Erskine, Lord Advocate of Scotland, son of David, tenth Earl of Buchan, died at Amondell on 8th October, 1817, aged 71 years; and the Honourable Thomas, Lord Chancellor of England, died at Amondell, on 18th November, 1823, aged 77 years”.

Here, then, are buried two brothers, Scotsmen of the greatest eminence in their day—brilliant ornaments of the legal profession. Henry, twice Lord Advocate of Scotland, and Thomas, Lord Chancellor of England, the highest position a subject can occupy next to the throne itself. As we think of it, is there not something of pathos in the fact that within a stone-throw of the grave, in the house with the crow-stepped gable west of the Manse, is the very apartment in which they, with their eldest brother David, received their boyhood's education? Here, too, many a time they must have played together on the green sward among the tombs, where years after the vicissitudes of life were over, their bodies should repose till the Resurrection.

As the Shairp Vault has already been referred to in connection with Houston House, we pass now to the Churchyard itself. And here there is not much to detain us.

Having learned that the ancient churchyard of the parish was situated near the original church on Pyot Hall Knowes, Uphall Churchyard, accordingly, is the second in order of time, and dating, as we have conjectured, from the period of the Reformation, consequently we are not to expect here any gravestone of a Knight Templar, such as may be seen in Ratho Churchyard. Again, seeing that the southern or sunny side of the church used to be regarded as the most propitious and divinely favoured,<sup>1</sup> interments as a rule were made there rather than on the northern side, which was supposed to be haunted by demons. Consequently we expect to find the oldest tombs and tombstones on the southern side of our ancient churches. The oldest stone in this churchyard with a decipherable date is one somewhat sunk in the ground near the south retaining wall, opposite the chancel, with the date 1694 still visible upon its apex.

Other tombstones deserving of notice are the two so-called "tablestones" immediately to the east of the Shairp Vault. One of these stones is that of James Reid, tenant of Easter Mains, who died in 1733, and son of the persecuted Covenanter, Alexander Reid, who was buried at Kirkliston.

The other is that of James Potter, who died in 1771. Upon this stone are to be seen sculptured an open Bible, lying on a cushion, with sword and sceptre crossed underneath—the inscription upon the Bible being:

"He who dies in the Lord, the happiness of heaven is his reward".

This handsome stone bears to have been erected in 1781, by Thomas Potter, merchant in Copenhagen, "as a testimony of his affection and regard to his parents"—believed to be the Potters of Loaning Hill.

When alterations were made on the Churchyard several years ago, many of the older stones were removed. Doubtless, however, the greater number of the dead repose unrecorded by any monument of stone. They in their day climbed this hill on Sabbath to worship the Lord in His Holy Place, and when, overcome by the frailties of age or the ravages of disease, they could climb no longer, they were borne after death in solemn funeral procession to God's Acre, to sleep around the fane where they had often listened to the preaching of the Word of Life.

<sup>1</sup> *British Barrows*, by Greenwell and Rolleston (Oxford, 1877), p. 13.

As already remarked, necessary changes have been made in enlarging the Churchyard.

Although a piece of ground was added on the west side in 1885, this was still insufficient to meet the needs of the parish. Accordingly a new burial-ground opposite the Middleton gateway was purchased, and, having been tastefully laid out, was opened as a public cemetery in 1892.

## CHAPTER VII.—CROSS GREEN, &amp;c.

Leaving the Churchyard and proceeding by road towards the village of Uphall, we pass on the left the farmhouse of Cross Green, situated at the foot of a picturesque little eminence known as "Kids' Knowes", a name finding its counterpart in the Gaelic "Bangour". This farm, now tenanted by Mr. Robert Arbuckle, but for several generations previously, held by the family of Flint, used to be called Cors-green, and earlier still Cors-flat.<sup>1</sup> But how has the name originated? Evidently from some connection with a cross, but what that may be is difficult to say. Crosses in ancient times were erected for various reasons: sometimes as "stations" for worshippers, at other times to mark the spot where some providential visitation took place, at other times again as a market cross. The likeliest explanation in the present case, however, is, seeing the former main road was crossed here by the north and south road, that the place was named accordingly "Cross Green".

As is well known, the east end of the present main road used to be called *Loanfoot*,<sup>2</sup> because the houses here stood at the foot of the Kirk-loan or Kirkflat, which then proceeded southwards by *Loaninghill*, whereas the name Uphall was reserved for what is now known as Old Uphall.

## LOANINGHILL.

Leaving Cross Green we pass to Loaninghill or Lonynghill, situated on the loaning or loan leading from the kirk towards the south. In the farmhouse here used to be seen, till 1885, a relic in the shape of a "round-about-fire"; that is to say, a cradle grate stood near the middle of the floor, with seats round about it. There being no proper chimney, the smoke after various adventures found its exit through a hole in the thatched roof.

But we have been credibly informed there was an older Loaninghill, which stood on the slope between the bridge crossing the Broxburn and

<sup>1</sup> "Corflat"—*Register of Privy Council*, v. p. 145.

<sup>2</sup> *Armstrong's Map of the Lothians*.



the present farmhouse. Here lived John Potter, the Covenanter, who, "for going to hear Mr. Cargill preach" the Gospel, was executed at the Cross of Edinburgh in 1680.

The following extract is taken from his dying testimony:—"I am well pleased with my lot this day. O my soul and all that is within me, bless His Holy Name for all that He hath done for my soul, and for His way of bringing me here this day to lay down my life for Him. I am not afraid of grim death. I know that God has taken away the sting of death through the suffering of His Son. Oh, dear friends, hold on your way, weary not, faint not, and you shall receive the crown of life." Then turning round to his persecutors, he said, "As for you, that are lying in black nature, I exhort you to repent of your sins, and come out of that woeful estate in which you are now lying, and close with a slain Mediator upon His own terms. . . ." Thus having spoken, he exclaimed, "Farewell, wife and child, parents and relations. Welcome, heaven, angels, and saints! Welcome, God and Father; welcome, lovely Jesus Christ; welcome, Holy Spirit of Grace. Into Thy hands I commend my soul and spirit."<sup>1</sup>

Such was the noble martyr spirit that animated John Potter of Loaning Hill, whose descendants, it is believed, are buried in the Churchyard under the table tombstone close to the Shairp Vault.

#### HOUSTON COLLIERY.

Close to Loaninghill Bridge, on the north side of the burn, one notices all that remains of the colliery that once stood here. In 1843 it gave employment to about twenty individuals, who wrought the Houston seam, said to be the deepest of the coal seams in the country.<sup>2</sup>

#### MIDDLETON HALL.

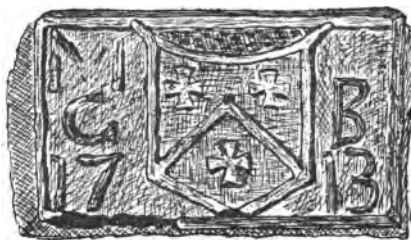
The next building of importance claiming attention is Middleton Hall, the name apparently having been given because it was regarded as situated midway between easter and wester Strathbrock, between Kirkhill House and Strathbrock Castle. At any rate, the *Register of Retours* for the county in 1608 speaks of the "Middilton of Strabrock". Lord Buchan

<sup>1</sup> *Cloud of Witnesses*—"John Potter".

<sup>2</sup> *New Statistical Account*—"Parish of Uphall".

tells us,<sup>1</sup> that "Middleton was built in 1707, with stones from the old castle of the Douglasses", that is, Strathbrock Castle, the ruins of which in those days would provide a veritable quarry of squared stones for building purposes. But there must have been a more ancient erection, seeing that there is a place marked Middleton in Blaeu's *Atlas* of 1662. However, by the year 1707 Middleton seems to have been rebuilt, and shortly afterwards occupied by the Rev. George Barclay on his retirement from the pastoral charge of Uphall, as the inscriptions over the key-stones of Loaninghill Bridge testify—that over the western arch bearing the date 1710, and that over the eastern arch 1713. The initials "M.G.B." signify Mr. George Barclay, while the coat of arms is that of Barclay of Collairnie, Fife.

The Rev. George Barclay does not appear to have enjoyed his lairdship long, for he died in 1714. Another Mr. Barclay, possibly a descendant, is mentioned as proprietor in 1781.<sup>2</sup>



TABLET ON LOANINGHILL BRIDGE.

The next proprietor recorded is David, eleventh Earl Buchan, who resided here upon his succession to the title, his mother occupying Uphall House. Here he carried on interesting experiments in farming. In those days the custom of run-rig or rig-about was in vogue here, that ancient system of dividing land still prevalent in the Western Islands of Scotland, by which single ridges of field were held by different crofters, often alternately, the rigs being separated by a narrow strip of neutral ground called "balk", whereon the accumulated weeds and stones of ages were deposited. One may easily conceive that this system of agriculture, originally designed for the impartial and equal distribution of good and bad land among the various tenants, led to much waste. Hence his lordship set himself to abolish run-rig, by instituting leases of farms for periods lasting from nineteen to thirty-eight years.<sup>3</sup>

After Lord Buchan's occupancy, the property of Middleton changed hands several times.<sup>4</sup> Its present proprietor is Sir John Pender, M.P.

<sup>1</sup> *Transactions Soc. Antiq. Scot.*, vol. i. p. 152.

<sup>2</sup> *Ibid.*, p. 152.

<sup>3</sup> *Henry Erskine*, pp. 191-92.

<sup>4</sup> *New Statistical Account*—"Uphall".

Looked at from the public road, the Middleton policies offer one of the prettiest glimpses of greenwood in the whole parish, while Middleton Gardens have become a favourite popular resort on summer Sunday afternoons during the season of fruits and flowers.

#### HOLMES—GOSHEN—THE KING'S.

To the east of Middleton is the farm of Holmes. This name is usually applied to low-lying ground beside a river, an etymology that evidently suits the situation. The Broxburn meandered through the meadow here seventy years ago, when its course was straightened by Mr. Thomson, who then tenanted the farm. In 1586 the Holmes is mentioned as belonging to the family of Quhytlaw (Whitelaw).<sup>1</sup>

To the south of Holmes Farm stood two small crofts, one named "Goshen", the other "The King's"; but several years ago the crofters' cottages were removed, as well as that to the west named Longridge, and the land included within that of the Holmes. "The King's", which was situated immediately to the north side of the Broxburn, probably points to the fact that it belonged to the king, like the croft-an-righ near Holyrood, Edinburgh. This suggestion, at least, occurs when we consider the etymology of the name of the neighbouring property of the Ryal.

#### THE RYAL.

There is also a small property on the Beuch-burn side, belonging to Mr. James Bartholomew of Duntarvie, known as "the Ryal" or "Rial". What this name signifies is uncertain. There is a Ryal near Matfen, Northumberland. It apparently occurs, too, in the name of the old Scottish poem, "The Awll Ryall". Possibly the Ryal means the regality or royalty, a property belonging to the king.<sup>2</sup>

#### POWFLATS.

To the south-west of the Ryal is the farm of Powflats, sometimes erroneously termed Ploughflats. The land of Powflatis is mentioned in

<sup>1</sup> *Register of Retours for Linlithgowshire.*

<sup>2</sup> Cf. Jamieson's *Scottish Dictionary*.

the *Register of Retours* in 1635. "Pow", an old word for pool or ditch, is often applied to a sluggish stream that drains low-lying tracts, whereas "flat", as we have seen, is the Scotch for a "field". "Powflats" thus literally signifies "ditch-fields", from which we infer that in ancient times the ground was swampy, but reclaimed by the efforts of successive farmers.

## CHAPTER VIII.—KIRKHILL.

The farmhouse of Kirkhill, on a conspicuous site about the centre of the parish, next attracts attention. The lofty whitewashed building, the tall trees around it, the remains of the avenue leading up to it, the



KIRKHILL.

lodge at the entrance, the squared stones lying about, and others sculptured or with Latin inscriptions, all give the place an air of importance, even in decay, and proclaim that Kirkhill is a house with a history.

When this mansion was originally erected is difficult to tell. Lord Buchan informs us it lay in a ruined condition from 1743 to 1768, when he set about its restoration, a work that took several years, if we judge

from the date 1770 upon the walls. The same authority further mentions, that he found the date 1483 carved upon a stone over the lintel of the door, along with the inscription "God blesseth the habitation of the godly".<sup>1</sup>

Now, if 1483 be the date of the original building, who erected it? We have already seen that the Strathbrock estates were divided in the 14th century, one half, the wester, going to John de Douglas in 1366, the other, or eastern half (in which Kirkhill is situated), going to Andrew de Keith in 1390. But there is no mention of the manor-house of Kirkhill.

From the *Register of the Great Seal*<sup>2</sup> we learn that on 21st October, 1489, a grant was "made to William Oliphant, and Christine Sutherland, his spouse, of that part of the lands of Strathbroc belonging to Christine Sutherland, with advowson of the Church of Strathbroc".

Again, in 1507,<sup>3</sup> "a grant was made to the same William Oliphant and Christine Sutherland, of lands and barony of Strathbroc, with advowson of Church and of chaplainry of same".

"In 1515 A.D.,<sup>4</sup> ten pound lands called Kirkhill, in the parish of Strathbroc, were granted by James V. to the Collegiate Church of Restalrig, for support of the Dean as glebe."

In 1588,<sup>5</sup> the year after the annexation of Church Lands, "John Hamilton of Drumry sells to Mr. John Laing, and Rebecca Danielston, his spouse, the lands of Kirkhill in barony and parish of Strathbroc, held of the King for the Dean of Restalrig".

But it is not till 1596<sup>6</sup> that the manor place of Kirkhill is specially mentioned, when the Laings sell Kirkhill with manor place to Sir Richard Cockburn of Clerkington, and Barbara Sinclair, his spouse.

Now, among the relics of the past at Kirkhill, there is built into the north wall of what is now used as a hen-house, a carved triangular stone, in the centre of which is sculptured a shield with a coat of arms.

On the dexter side of the shield (the left as you look at it) there are what seems to be three piles meeting in a point. If this be so, these are the arms of Laing. But some authorities consider they are not arms at all, only ornamentation to fill a blank. Be this as it may, there is no doubt about the sinister side (the right as you look at it), for here are the

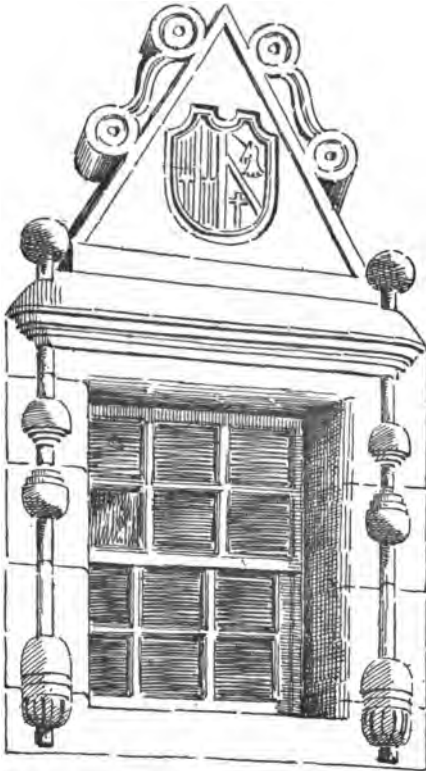
<sup>1</sup> *Trans. Soc. Antiq. Scot.*, vol. i. p. 151.

<sup>2</sup> *Reg. Great Seal*, ii., No. 1903.    <sup>3</sup> *Ibid.*, ii., No. 3168.    <sup>4</sup> *Ibid.*, iii., No. 45.

<sup>5</sup> *Ibid.*, v., No. 1603.    <sup>6</sup> *Ibid.*, vi., No. 459.

arms of a branch of the family of Danielston or Dennistoun, who held the lands from 1588 to 1596.

But what makes this triangular stone with its coat of arms still more



DENNISTOUN ARMS.

interesting is that, if we examine the mason-work of an old window built into the wall right through from the hen-house, we discover, from measurement, that the triangular stone is unquestionably the tympanum of this window, for the two pieces fit into each other, the round shaft piercing the cornice and ending in the balls. So that we have a very fine dormer-window, giving us some conception of the appearance of the mansion-house of Kirkhill as it stood in 1588, the year in which the Spanish Armada was destroyed.

Again, in the *Register of the Great Seal*<sup>1</sup> of the year 1599, we find the following entry concerning Kirkhill:—"The King grants in feu-farm to Alexander Gudlett, the chapel, the chaplain's garden, and four acres of chaplain's land, &c., called 'Our Ladye Chapel', lying in different parts of the

town of Strabrock (between bounds specified) formerly held of chaplains of said church".

And on 21st August, 1617,<sup>2</sup> "William Oliphant grants to his wife, Janet Maull, the lands of Kirkhill and other lands; the lands of Newbigging, Flintlands, Five Stanks, Mains of Uphall, Denflat Mains, Kirkflat, Wards of Uphall, and other lands, with the mansion of Wester Strabrok, commonly called Uphall".

<sup>1</sup> *Reg. Great Seal*, vi., No. 979, and vii., No. 1127.

<sup>2</sup> *Ibid.*, vii., No. 1684.

From the above entries in the Great Seal, and especially from one in 1524, we learn that there was a chapel as well as the parish church hereabouts in Pre-Reformation times, and that the chapel dedicated to the Blessed Virgin stood somewhere between the church and the township of Kirkhill.

The next person of importance mentioned in connection with Kirkhill is Sir Lewis Stewart, who purchased the estates of Strathbrock and Kirkhill in 1642, that is to say, the two halves of the barony divided in 1366 were again united in 1642. This Sir Lewis,<sup>1</sup> a grandson of Stewart of Rossyth Castle, was a famous advocate in his day; at heart a Covenanter, but professedly loyal to King Charles I., who intended to make him Justice-General upon the death of Sir Thomas Hope in 1654. He died, however, in 1655 without attaining this distinction.<sup>2</sup> Sir Lewis Stewart has left behind him a MS. volume, preserved in the Advocates' Library, Edinburgh, entitled *Collections respecting the Antiquities and History of Scotland*; a volume, it is hoped, that will soon receive the attention of one of our learned societies and be published in book form.



SIR LEWIS STEWART'S ARMS.

But there is another relic of this Sir Lewis, visible to this day in a carved stone built into the wall near the door of the hay-loft at Kirkhill. The letters "S. L. S." stand for Sir Lewis Stewart. The helmet or crest shows his rank as baronet. The shield with its coat of arms—the Stewart

<sup>1</sup> *Short History of the Royal Family of Scotland*, by Duncan Stewart, M.A., Edinburgh, 1739.

<sup>2</sup> Fergusson's *Henry Erskine*, pp. 23, 24, footnote; Burton's *History of Scotland*, vol. vi. p. 502.



check and the Comyn garbs—proclaims the branch of the Stewarts to which he belongs, and the Latin motto, *virtuti fortuna comes*, announces that “fortune is companion to virtue”.

Now, if we observe the shape of this stone at the top and bottom, we discover that it is slightly rounded, as if it stood over the doorway of a circular staircase. Probably, then, the door now built up was, in the year 1643, the principal entrance to the mansion.

Sir James Stewart succeeded his father, and Katherine, his second daughter, and ultimately heiress, married Henry, third Lord Cardross. In this way the estates in the parish came into possession of the Buchan family, to whom they still belong.

This Henry, third Lord Cardross, seems to have, been a notable personage in his day,<sup>1</sup> indeed, one of the most distinguished patriots of the seventeenth century. Casting in his lot with the Covenanters, he shared in their sufferings. In August, 1675, he was “fined by the Council of Scotland in one thousand pounds sterling for his lady having been at two conventicles kept in her own house by her chaplain (Rev. John King), at which the Lord Cardross was not present”. “He was further fined by the council in £112, 10s. sterling for his tenants having been at conventicles; he was also then imprisoned in Edinburgh Castle, where he remained four years.” “In August, 1677, the Lord Cardross was also fined in the half of his valued rent by the Council of Scotland, for his lady causing baptize one of their children by Nonconforming ministers, when the Lord Cardross was prisoner, and had not access to her.”

Again, the royal troops, numbering 10,000, under command of the Duke of Monmouth, on the march to attack the Covenanters after the battle of Drumclog,<sup>2</sup> were taken two miles out of their way to be quartered, the first night after leaving Edinburgh, in the grounds of Kirkhill, and the tenants of Lord Cardross damnified in about £500 sterling. There are two letters extant referring to this night's encampment at Kirkhill, written by the Earl of Linlithgow to the Chancellor. We quote one as a specimen:—<sup>3</sup>

<sup>1</sup> *Henry Erskine*, p. 25.

<sup>2</sup> *Henry Erskine*, p. 26, and Chambers' *Eminent Scotsmen*, vol. i. p. 546.

<sup>3</sup> Wodrow's *History of the Sufferings of the Church of Scotland*, folio, vol. ii.

KIRKHILL PARK, *June 17 and 18, 1679.*

MY LORD,

I am come to the place of our liggering this night in the park of Kirkhill. Most of the regiments and troops with the artillery and ammunition are not yet come up. Since my coming here I did send out a small party of Horse and Dragoons towards Monkland, who has discovered a party of the rebels (Covenanters) near West Calder; they are about an hundred horse. So soon as our Horse and Dragoons are come up, I intend to send a stronger party out to engage them. The gross of their body is lying about the Haggs, from whence I am informed they send parties over all the country. Most of the heritors of the several shires are at Linlithgow, with whom I have sent a company of Dragoons to keep guard with them. My Lord, it is very sad to have so many Militia regiments here and hardly one bit of bread to eat, which, if not remedied by your Lordship, I leave you to judge of the event. I hope all of us here will do our duty in our stations, but men must eat. What route is to be taken to-morrow must be according to our intelligence this night. But for the present I can say no more,

but that I am,

your Lordship's most humble servant,

LINLITHGOW.

To resume, Lord Cardross was liberated from prison on 30th July, 1679,<sup>1</sup> but, despairing of fair treatment in his native land, he proceeded to a plantation in Carolina, North America. Driven thence by the Spaniards, he joined a small party of exiles settled at the Hague in Holland, awaiting the advent of better days for their country. Here he and his wife met with other Scottish noblemen and gentlemen, who in 1688, accompanied William Prince of Orange to England. Lord Cardross died while holding the office of governor of the mint at Edinburgh, in the year 1693.

But a word now concerning the Rev. John King, chaplain to Lord Cardross, one who figures in covenanting times as being persecuted for

<sup>1</sup> Wodrow's *History of the Sufferings of the Church of Scotland*, folio edition, vol. i. pp. 374, 394, 443, and appendix 73 B.

preaching at conventicles. In the *Scots Worthies* there is a chapter entitled "Messrs. John Kid and John King", in which is related, not without some grim humour, the following incident, said to have taken place as these two ministers were walking hand in hand to their execution at the Market Cross of Edinburgh, in 1679. Mr. Kid, looking about to Mr. King, with a cheerful countenance, said, "I have often heard and read of a *kid* sacrificed, but I seldom or never heard of a *king* made a sacrifice". Further particulars concerning Mr. King are recorded in the volumes, *Naphtali* and *The Western Martyrology*. If, however, we are curious to read animadversions from the side of the persecutor, we shall find these in the volume, *The Spirit of Popery speaking out of the Mouths of Phanatical Protestants*, by Dr. George Hickes, chaplain to the Earl of Lauderdale.

Henry, third Lord Cardross, was succeeded by his son David, as fourth Lord Cardross, and this David, on the death of his cousin in 1695, inherited the Buchan estates and title, and so became the ninth Earl of Buchan. In 1697 Earl David married Frances Fairfax, a granddaughter of Sir Thomas Browne, the writer of *Religio Medici*. There is a fine portrait of this lady by Sir John Medina, as well as one of her husband, depicted as a young man in armour and flowing perruque, at Almondell,<sup>1</sup> along with several other portraits of the Browne family, all of which would doubtless at one time adorn the walls of the mansion of Kirkhill. As affording a somewhat interesting glimpse of this period, and of the condition of manners in this country side, let me quote a letter from this countess to her husband.

KIRKHILL, June 30th, 1699.

#### MY PRETTY CREATURE,

I received your letter at nine o'clock last night, and would have writ to you then, but could not hear of anybody that went to town. . . . We have one Mrs. King here; she came yesterday night; her husband was executed. I suppose you know her. The Laird of Duddingstone was here this afternoon. He had been at Binney's child's christening. . . . The coach horses went yesterday to Cardross, and last night the covering was stole off the coach, and we were afraid they

<sup>1</sup> These two portraits have been removed lately.

would have cut out the lining; but it is more to be feared they will go to the goods that lie in the barn; being so far from the house, they may take more time in conveying them away. Jervis March had all the houses in Broxburn searched this morning for it, but found it not. . . . I shall now conclude, being to see you to-morrow, and then I hope I shall keep you sometime to myself; for since we came to Kirkhill I really believe you have not been with me an entire week together. I have no more to say at present, but that I am, and ever shall be,

your most affectionate and obedient wife,

F. BUCHAN.

The next reference to Kirkhill is made by Sir Robert Sibbald, who, enumerating in 1710 the county houses in the district, remarks: "Kirkhill, the seat of the Earl of Buchan, has large inclosures and fine lands belonging to it in which is coal".

But for further information concerning this ninth Earl of Buchan (who in 1729 was appointed Lord High Commissioner to the General Assembly of the Church of Scotland) and his family, one of whom, a daughter, Frances, married the celebrated Colonel Gardiner, who fell at the battle of Prestonpans in 1745, the reader is referred to Fergusson's *Henry Erskine*, pp. 38-40.

The next proprietor of note to occupy Kirkhill was David Stewart Erskine, eleventh Earl Buchan. Finding that this old mansion had lain in ruins since 1743, he removed it in 1771 and erected another. A tablet over the lower blank window in the circular staircase bears the following inscription and date:—

"PLACIDUM SUB LIBERTATE QUIETE"

1770.

This Earl seems to have taken great pride in his work of restoration. Not only did he build the house, he embellished the grounds with monumental stones. As he tells us, "In the year 1776 I caused a representation to be made of the solar system on a scale of 12,283 miles and  $\frac{28}{100}$  to an inch; the table<sup>1</sup> of which epitome is engraved on a belfray which stands

<sup>1</sup> The table above referred to, will be found on the pillar, 9 feet high, that now stands at the head of the garden, while the belfry that surmounted it and once canopied a bell, now covers a well in front of the stables at Almondell.

in the middle of my garden, and of which I shall insert a transcript below.<sup>1</sup>

"The body of the sun is represented by a spheroid of freestone, having in large Hebrew letters, in alto relievo, engraved on it, 'What is man'. The orbits of the earth and moon, or rather that of the moon, is represented by an elliptical platform of stone, inscribed 'Newtono Magno'. The smaller planets are of bronze, the larger of stone, and the ring of Saturn of iron. All are placed according to their stations expressed in this table. Inscribed on a triangular equilateral stone, in my garden, is this inscription, 'Great are thy works, Jehovah, infinite thy power'. And on the belfray above mentioned are engraved the latitude, longitude, &c., of the place; with some few other inscriptions, which I shall set down below.

"*Jacobo Buchanano,<sup>2</sup> Mathesos P. Glasg. Adolescentiae meae  
Custod. incorruptissimo has Amoenitates Academicas  
Manibus propriis dedicavi, inscripsi, sacraque esse volui.  
Anno ab ejus excessu XV, et a Christo natu MDCCLXXVII.'*  
"Ille ego qui quondam patriae percussus amore,  
Civibus oppressis, libertati succurrere ausim,  
Nunc Arva paterna colo, fugioque limina regum."

All that remains of this stupendous Orrery, this gigantic miniature of the solar system, if we may say so, are a few pillars upon which the globes of the several planets rested—these pillars being placed at their proper relative distances from the pillar upon which stood the globe of the sun. It may be further remarked that the park behind the house is still known as the Globe Park,<sup>3</sup> as if the principal or several of the globes had been erected here. At any rate, two pedestals for globes are still visible, one of quadrangular form west of the circular staircase, the other of octagonal form in the garden park to the south of said staircase, while tradition avers that the globe with the iron ring, representing Saturn, stood so far distant as the farm of East Mains, Saturn being long supposed the outermost planet of the solar system.

<sup>1</sup> *Trans. Soc. Antiq. Scotland*, i. pp. 152-53.

<sup>2</sup> "To James Buchanan, Professor of Mathematics at Glasgow, the most incorruptible guardian of my youth, have I dedicated, inscribed with my own hands, these Academic Amenities, and I wish them to be sacred. On the 15th year of his death, and from the birth of Christ 1787."

"I who, formerly animated by love of country, dared to succour liberty and oppressed citizens, now cultivate my paternal fields and shun the threshold of kings."

<sup>3</sup> Forrest's "Map of Linlithgowshire"—"globe" marked.

Before leaving this point, we may quote the latitude and longitude of Kirkhill and other observations recorded upon the sides of the pillar with the belfry above referred to. The latitude is  $55^{\circ} 56' 17''$  north, the west longitude in time from Greenwich Observatory is  $13^{\circ} 59' 10''$ . The variation of the compass 1778 in June was  $22^{\circ}$ , the dip of the north end of the needle at the same time was  $71^{\circ} 33'$ . The elevation above high-water mark at Leith, when there was 12 feet of water in the harbour, 273 feet. It is lower than the top of Arthur Seat 546 feet, lower than the Observatory on Calton Hill 83, than the top of the Castle Rock 290. West longitude in time from Edinburgh Observatory,  $1^{\circ} 8''$ ; east longitude in time from Glasgow Observatory,  $3^{\circ} 11' 50''$ ; distant from Kirknewton Manse in Midlothian, 20,108 feet; north from ditto, 17,005 feet, or  $2^{\circ} 47''$ ; west from ditto, 10,680 feet, or  $12''$  and  $30'''$  in time.<sup>1</sup>

Further, upon a corner-stone of one of the outbuildings may be seen the inscription, "Keplero felici", a reference to the great astronomer Kepler.

But we have still another relic of Kirkhill as it appeared in 1770, in the two pillars that now grace the northern entrance to Almondell House. These were removed from Kirkhill in 1857, after the death of the twelfth Earl Buchan, and transferred to where they now stand at Almondell. Doubtless these pillars stood at the entrance to the avenue leading up to Kirkhill and near the lodge, with the inscribed stone bearing the date 1770, and the words "Libertate quietem".

On the west pillar above referred to, on the plinth underneath the urn, we read in Latin, KATHARINA D.N.A. CARDROSS, O.B. A.S., MDCCXXV. That is to say, Katherine, Lady Cardross, died in the year of salvation 1725. While underneath the urn on the east pillar are the words, HENRIC D.N. CARDROSS, O.B. A.S., MDCXCIII. That is to say, Henry, Lord Cardross, died in the year of salvation 1693. From which we infer, that when Earl David restored Kirkhill in 1770, he erected these two handsome pillars at its principal entrance, in memory of his persecuted covenanting ancestors, Lord and Lady Cardross. And if we examine Armstrong's Map of the Lothians, we obtain some conception of the extent of the Kirkhill policies as they existed towards the end of last century.

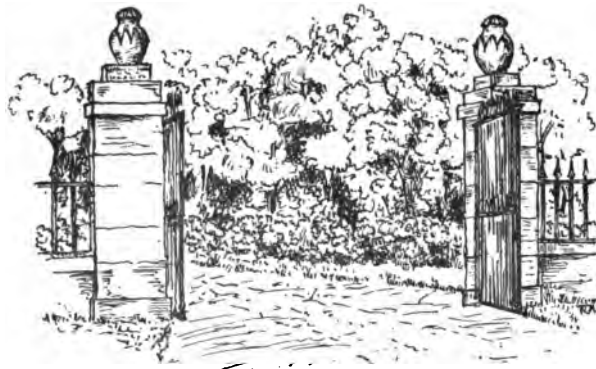
Looking at the buildings of Kirkhill as they now stand, the farmhouse appears to have undergone alterations at various times. The

<sup>1</sup> *Trans. Soc. Antiq. Scot.*, vol. i. p. 142.

building to the east, now used as a stable and hay-loft, judging from the boulder stones of the walls and the skewbacks of the roofs, seems to be of older date, perhaps the original Kirkhill.

Further, we infer from references in old records, that the immediate neighbourhood of Kirkhill, with its chapel erected to "Our Lady, the Virgin", must have been the centre of population before what is now known as the old village, and that here were situated "Creichton's lands".

Lord Buchan, musing over the vicissitudes of life and the perishable



GATEWAY PILLARS AT ALMONDELL HOUSE.

nature of the memorials he had erected, concludes his Account of the Parish in the accompanying eloquent strain:—<sup>1</sup>

"If, my lords and gentlemen, at some distant period a philosophical traveller should chance to stumble upon those marks of my love and veneration for the sciences, he may be tempted to search for the author's place in the annals of his country; but he will probably search for it in vain. The bitter wave of oblivion may then have washed away my name from the memories of men, or it will be found only in the repositories of antiquaries. If he should regret this circumstance, his eye will meet another inscription on the same stone, full of consolation for heavier losses:

DIGNA MANET DIVINI GLORIA RURIS."<sup>2</sup>

<sup>1</sup> *Trans. Soc. Antiq. Scot.*, p. 154.

<sup>2</sup> The worthy glory of the Divine Country is abiding.

This David, eleventh Earl Buchan, who interested himself so much in the restoration of Kirkhill, and was one of the founders of the Society of Antiquaries of Scotland, as well as a Mæcenæ to Scottish literature in his day, died in 1829, in the eighty-sixth year of his age. Both he and his wife are buried in St. Modan's Chapel, Dryburgh Abbey. Upon his tombstone may be seen his medallion, along with an astronomical device and inscription in Latin.



## CHAPTER IX.—BROXBURN.

## OLD VILLAGE AND MAIN STREET.

Sir R. Sibbald, writing in 1710, says there was “a fine seat at Brocksburn of a gentleman of the name of Hamilton”. Now the question arises, where was this mansion situated? The likelihood is, we reply, that it stood on or near the site of the present Broxburn Hall. And this for two reasons. “Hall” is a term not generally applied in Scotland to a farmhouse, but to a manor-house. And the conjecture is further confirmed when we consider the names of the farms on either side of Broxburn Hall, viz. East and West Mains.<sup>1</sup> These were the “demesne lands” or mains on the east and west side of the manor-house.

In those days, too, before the present Market Road or Main Street was constructed, what is now known as the Old Village was the principal thoroughfare, and so continued to be till the end of last century. Here, opposite the entrance to Broxburn Hall, stood the farmsteading of Erskinefield. Then a little farther east was the old mill of Strathbrock, only the ruins of which, and one of the millstones, now remain. In olden times every little hamlet had its miln or mill. Hence we read of mills at Kilpunt, Clifton, Clapperton, Houston. To the mill on the estate<sup>2</sup> the tenants were “thirled”, that is to say, all the corn required for domestic purposes must here be ground, the miller receiving as payment his mouter or multure, or measure, generally a peck to the boll. In this matter, too, the miller was credited with looking well after his own interests. So much so, indeed, that he was regarded as the village enemy. In connection with the mill at Broxburn was the mill-lade, which left the damhead immediately to the east of the bridge at the foot of the Station Road. The mill-lade then ran along the south side of the present old village, but all traces of it disappeared more than thirty years ago. The damhead was long known as the “Monkey’s Wheel”—“wheel”

<sup>1</sup> The name “West Mains” was latterly changed into “Broxburn Park”.

<sup>2</sup> *Scotch Legal Antiquities*, p. 47.

being the Scotch (Saxon, "wiel") for a pool. But whether "monkey" be a corruption of monks (referring to the monks of Newbottle) we shall not venture to affirm. Several graceful willow-trees once overshadowed this Monkey's Wheel on the north side, where there are now dwelling-houses.

Proceeding westwards from the damhead, we come to the former school and schoolhouse of Broxburn. On the opposite side of the Broxburn, crossed by stepping-stones, was situated the boys' playground, for many years past included in the farm of Broxburn Park. But this former playground, much enlarged, has been restored to its earlier uses, for that which was once a playground for children has now, through the generosity of Lord Cardross, become a playground for men—in the form of the handsome Bowling-green, opened in the year 1894.

Proceeding still farther west beyond Wellford, the well at the ford, and "The Firs", the residences respectively of Mr. Rough and Dr. Freeland, there stands a large house, formerly called the Yellow House, but now Broxburn Lodge, bearing upon the gable the date 1788. This building, added to at successive intervals, was originally the Distiller's House. Then it became West Mains Farmhouse, till the present house of Broxburn Park was erected about seventy years ago. It is now occupied by Mr. Norman M. Henderson, Manager of the Broxburn Oil Company.

Close to this lodge, on the east, stood for several years a distillery belonging to Mr. John Galbraith, formerly of Broadlaws, Binny Craig. The water used in the manufacture of the whisky was not taken from the Broxburn, but from a spring by the Liggat Syke, near Pyot Hall Knowes. It was then conveyed to the distillery by means of wooden pipes, that were simply trunks of trees bored and joined together. The Liggat Syke, in those days containing the purest water in the parish, was also much resorted to by the women-folk when they desired a choice cup of tea. But, alas, poor Syke, it has come down in the world, for it is nothing better now than a common sewer! Whether or not Lord Buchan, who then lived at Kirkhill, hinted at this particular distillery we cannot tell; we find him, at any rate, relieving himself of his sentiments in the following "rime", written as an inscription for St. Bernard's Well, Edinburgh, but which never appeared there:—

" O drink of me only, O drink of this well,  
And fly from vile whisky, that lighter of hell;

If you drink of me only, or drink of good ale,  
Long life will attend you, good spirits prevail".<sup>1</sup>

This Broxburn distillery does not appear to have existed for any lengthened period; the ruins, however, were known for many a day as the "Long Byres".

Speaking of Broxburn in the early years of the century, we get a passing glimpse of a well-known lodging in the village from the diary of the cripple-beggar, Hawkie,<sup>2</sup> who passed through it in the year 1815.

"The first night after leaving Edinburgh," he says, "I halted at Broxburn, and stayed in a lodging kept by a tailor. There were two different clans of tinkers lodging there. After disputing their qualifications as budget bearers, they started the subject of religion—the one party was called Ryllie, and declared themselves Roman Catholics, the other of the name of Cochran, calling themselves Protestants. The argument was ably debated on both sides; the words were few, but the arguments good."

"The precise part", continues the writer, "which each speaker addressed was the 'knowledge-box' of his antagonist, and the 'language' used was that of soldering-irons and tongs. At last, one of the Cochrans received a blow which left his eye on his cheek; this made him roar up and down the house like a 'banshee' (an Irish fairy). His wife, who was plying a noble fist with a poker, and at every stroke was saying 'Suther (solder) yet', got her eye on her husband in his distress about his 'glim' (eye), when she, with a poker, made a slap at the other eye, saying 'Is it your eye you are making a work about?' and thus winning the battle."

A spot that used to be fragrant in the memories of the older inhabitants was a large tract of untilled ground that lay immediately to the north of the Free Church Manse. It stretched northwards beyond the canal, before there was a canal, and was bounded on the east by Greendykes Road. This tract, known as the Ditches (locally pronounced Dütches), consisting of about sixteen acres, was divided pretty equally into four portions, by a double hedge of hawthorn in the middle running north and south, and another similar double hedge running east and west. Along the foot of these hedges were the deep ditches which gave their name to the place. These hedges were a delightful resort for the pursuit of bird-nesting, while the grass furnished common pasture for the

<sup>1</sup> Campbell's *Lives of the Chancellors*, p. 703.

<sup>2</sup> *Hawkie—The Autobiography of a Gangrel*, edited by John Strathesk, p. 22.

villagers. The story goes, that the Ditches belonged to the farm of West Mains (now Broxburn Park), and that the land had been allowed to lie fallow for fifty or sixty years, but that when Mr. Alexander, then farming Pyot Hall, received permission to put it under the plough, he was rewarded for three years in succession with the richest crops of oats ever seen in the district. All trace of the original ditches, however, has long since disappeared, and even the name is unknown except to very few.

At the foot of Greendykes Road on the west side, there stood, for many years, a tree, to which were affixed all advertisements and intimations meant for the public eye. But, alas! every paper nailed there put an additional nail, so to speak, in its coffin, for in spite of the paling erected for its preservation, it withered and died. Another tree transplanted from Kirkhill followed, only, however, to share the same fate. For many a day this tree was the "lazy corner", where local gossip and party politics were discussed. Although it is now no more, the spot near which it grew is commemorated by the neighbouring public-house, rejoicing in the name of the Green Tree Tavern, while this part of the town is now called "The Cross".

But Old Broxburn is fast passing away. The low-roofed thatched or red-tiled cottages have nearly all been supplanted by the more commodious and convenient modern tenements. So also the old customs—"the riding of the bruse", the firing of guns on the occasion of a wedding; and Kate the drummer, going round the town and tolling the curfew in her own way—all these have gone, like that worthy who so magnified the importance of his village, that one day he was heard to say, "He could not understand why Edinburgh was so far from Broxburn".

CHAPTER X.—BROXBURN (*Continued*).

## IN COACHING, CANAL, AND EARLY RAILWAY DAYS.

When the present Market Road or Main Street was made somewhere towards the end of last century, it became the principal route for traffic between Edinburgh and Glasgow, before either canal or railway existed.

Travellers between Edinburgh and Glasgow by express trains now cover the distance in sixty minutes; but in those days the mail-coaches, at their swiftest, took four and a half hours—even then barely stopping to pick up the letter-bags as they passed.

Besides the mail were the stage-coaches—Broxburn being the first stage and Bathgate the second. These stage-coaches took between five and six hours for the journey. Then for the goods traffic between the two cities, there were the two-horse wagons, the horses being driven tandem, and the wagons covered for protection from the weather. In addition to the wagons were the vans, drawn by two, sometimes three, horses abreast—the vans performing the journey more quickly.

The carriers' quarters in those days were the "Harrow Inn", now, however, dignified by the name of the "Buchan Arms".

One may easily imagine what an amount of stir and bustle would be caused in the little village by this continual passing and repassing of so many coaches and vehicles every day. But soon a change came over this means of locomotion. The Union Canal, which virtually embraces Broxburn in one of its sinuosities, was constructed during the years 1818–23. This undertaking brought so many labourers of a questionable character about the place, that the parish minister of the day declared "they lowered very much the moral tone of the district, from which, he feared, it might never recover". This canal was a gigantic undertaking for the times. It evoked the enthusiasm of capitalists both in Edinburgh and Glasgow. But, alas! not only were its commercial expectations overrated, its expenses were greatly underrated. Unforeseen difficulties cropped up. Sometimes the water broke through, bursting the banks and flooding the adjacent land. In these circumstances, precautions had

to be adopted for preventing the canal from emptying itself, by the erection here and there of stop-gates, such as that under Muirend Bridge and that under the bridge at Holygate. The greatest blow, however, to the success of the canal was the opening of the Edinburgh and Glasgow Railway in 1841-42. Thus, after a run of twenty years of a somewhat chequered prosperity, the canal sank into insignificance as a means of traffic—coal, bricks, stones, and manure being the only “passengers” visible now on its silent, Dead-Sea waters.

Yet, while one regrets when well-meant efforts go unrewarded, the canal is not without interest. This mathematical river, as it may be termed—seeing that its length, breadth, and depth are accurately fixed,—enters the county on the east, spanning the River Almond by means of a long aqueduct, and leaves it on the west, spanning the River Avon by an aqueduct of still more stupendous proportions. Canals, as a rule, are tame and uninteresting, owing to their sameness and sluggishness; but this, it must be admitted, is not altogether devoid of beauty. A fine view of picturesque scenery is obtained from the aqueduct at Lin’s Mill. Deep down below, the river raves and rushes over its rocky bed. There, in front, lies the little wooded islet in the midst of the stream, while to the right, nestling in a corner, is the old mill, with its red-tiled roofs and its whitewashed walls. There the steep bank on the left, clad to the water’s edge with trees and shrubbery, affords a most delightful vision, especially when dressed in the fresh green splendour of spring or in the rich rainbow tints of autumn. Again, as we lift our eyes towards the north, we catch sight of the splendid railway viaduct of thirty-six arches over the Almond valley, behind which peeps the village of Kirkliston with its ancient church of the Knights Templars. Farther still to the north may be discerned one of the cantilevers of the Forth Bridge, that triumph of modern engineering—incidentally constructed in the pattern of tartan, emblematic of Scotland,—while the hills of Fife bound the distant horizon.

But let us return to the subject of traffic on the canal. For the conveyance of passengers there were large heavy boats, so large, indeed, that they had only six inches to come and go upon when passing through the aqueduct. These boats, too, were so slow that, leaving Glasgow at night they did not reach Edinburgh till next morning, the part of the journey between Broxburn and Edinburgh taking about three hours. But soon

these slow boats were superseded by others of lighter and swifter build, drawn by two horses keeping up a steady gallop. There was a change of horses at every stage of four miles. The stables used at these different stages may yet be seen—one to the west of Ratho, another close to the village of Winchburgh. These swift boats were decked, and had large cabin accommodation. They took two hours to reach Edinburgh from Broxburn, the fare for the journey being one shilling.

We shall now briefly allude to the beginning of railway enterprise in the parish. The first passenger station for Broxburn, if a mere siding might be so dignified, stood at the north end of what is popularly known as "The Arches". Not long after, however, a second line was constructed, leaving the main line near Ratho, and proceeding by Drumshoreland and Bathgate to Glasgow. This line, with its station a mile to the south, is somewhat inconveniently situated for the town. But if Broxburn continue to increase in population and prosperity, the villas already adorning the Station Road will increase in number. Thus Drumshoreland Road may become the villadom, the suburban retreat of the successful.

## CHAPTER XI.—MODERN ECCLESIASTICAL EDIFICES.

## THE FREE CHURCH.

Since the removal of the old parish church from Pyot Hall Knowes to Uphall, before the Reformation, no other church building would appear to have been erected in Broxburn prior to the Disruption. It must, however, be stated that previous to this several persons connected with Uphall Church, as well as others connected with East and Mid Calder Secession Churches, originated what was known as an undenominational Sabbath-school. This Sabbath-school met at first in the old schoolroom, but afterwards in a hall in the old village near Alexander's Hall.

In course of time this suggested the idea of a Sabbath evening service, and the hall, in consequence, became known as the "Wee Kirk". Then, in 1843, those who sympathized with the Disruption, and who had been holding separate meetings in the barn or on the "green" of Broxburn Hall Farm—then tenanted by Mr. Joseph Alexander, who took a leading part in the movement,—met also in the "Wee Kirk" till their own church was erected.

The first minister of the Free Church congregation was the Rev. William, afterwards Dr., Lyall, ordained in 1844. During his ministry the church was built on one of the finest sites in Broxburn, and opened for public worship in 1846. In 1848, however, he was appointed Professor of Mental Philosophy in the College of Halifax, Nova Scotia. In 1850 the Rev. Alexander Luke was ordained, and in 1879 the church was enlarged by the addition of transepts. After labouring for thirty-five years he retired, when the Rev. George Sinclair, the present minister, was ordained, in 1885, as colleague and successor. Again, in 1891-92, at a cost of £1520, the church was enlarged and greatly improved, both internally and externally. It has now sittings for 500 persons.

## THE CATHOLIC CHAPEL.

Next in order of time is the Catholic Chapel, Holygate. Erected in 1881, it is the largest building of its kind in the parish, being seated for



600 persons. The style is Gothic, with apse, nave, and aisles, costing £2500. In the year 1890 there was added, at an expense of £600, a fine crocketed spire, 110 feet high, in the belfry of which is a handsome bell, weighing 16 cwts. and costing £162. In the interior of the chapel there is a beautiful altar of Caen stone, enriched with jewels, marbles, and sculpture, the whole amounting to £215. The church is dedicated to St. Nicholas and St. John Kantius, in memory of whom stained-glass windows have been placed on either side of the altar.

The first priest was the Rev. M. J. Byrne, appointed in 1872, but who died in 1875. The second was the Rev. John Carmichael, appointed in 1877. He died in 1884. Then the Rev. William O'Neill, the present incumbent, succeeded in 1884. He was raised, in 1890, to the dignity of Canon of St. Mary's Pro-Cathedral, Edinburgh.

#### THE SHRINE.

Immediately to the east of the chapel, within an inclosure, stands an elegant little structure, popularly known as "The Shrine". This was erected by Caroline, Countess of Buchan, in memory of Henry David, twelfth Earl of Buchan, who died in 1857. This lady, who latterly adopted the faith of the Church of Rome, died in 1893, leaving a memory fragrant with deeds of kindness.

In the interior of this shrine is a marble bust of the Earl, beneath which is the following inscription:—

#### "IN MEMORIAM.

Henrici Comitis de Buchan XII  
Indole simplici, benignâ, generosâ,  
Aequi servantissima insignis, conjux vidua,  
Semper moerens, dulcissimæ consuetudinis  
Non abolescente gratiâ anno XX post obitum ejus,  
Hoc monumentum ponendi curavit."<sup>1</sup>

#### THE UNITED PRESBYTERIAN CHURCH.

The third of the churches to be erected was the United Presbyterian. It originated in 1879, when the population of Broxburn had rapidly

<sup>1</sup> In memory of Henry, twelfth Earl of Buchan, remarkable for a character simple, kindly, generous, and most regardful of integrity, his widowed spouse, always sorrowing on account of his very pleasant companionship which does not pass away, caused this monument to be erected twenty years after his death.

increased through the prosperity of the shale-oil industry. The nucleus of this congregation was composed of members belonging to Mid and East Calder congregations, Mr. James Law of East Mains taking a lead in the movement for church extension. For two years this congregation worshipped in the Public Hall, till their new church was built and opened for divine service in December, 1881. The style is Gothic, of the thirteenth century, the architect being Mr. H. J. Blanc, R.S.A., Edinburgh. The church is finely finished in every detail. It cost £2750, and is seated for 350 persons.<sup>1</sup> The spire, 90 feet high, contains a handsome bell, weighing about 14 cwts., presented by Mr. N. M. Henderson, J.P. This bell is rung, not only at the ordinary hours of worship, but by request of the donor, every Sabbath morning at ten o'clock. The manse behind the church cost nearly £1000.

The first minister was the Rev. James Primrose, M.A., ordained in 1880, and translated in 1895, to Cathedral Square Church, Glasgow. He was succeeded by the Rev. Henry Ferguson, the present minister, translated from Midmar, and inducted in 1895.

#### ST. NICHOLAS CHURCH.

The next ecclesiastical edifice in order of time is St. Nicholas Church, in connection with the Church of Scotland. As the parish church was nearly two miles distant, and there was a large and growing population at Broxburn, Mr. Daniel Steuart and others interested themselves in the formation of a new congregation here. The result was that a commodious church was erected on a commanding site on the Station Road, at a cost of £2000, providing sittings for 500 persons.

The Rev. D. M. Henry, M.A., was appointed its first minister in 1884, and ordained in 1886, on the church receiving its constitution as a Chapel of Ease. The same year, however, he was translated to Whithorn. The Rev. W. Rossie Brown, M.A., was ordained in 1887, but in 1888 was translated to Ardrossan. The present minister, the Rev. J. A. Orr, M.A., was ordained in 1889.

#### UPHALL FREE CHURCH.

And here it may be stated that for some years both the United Presbyterian and the Free Churches carried on mission work separately

<sup>1</sup> The church is now about to be enlarged.

in the village of Uphall. Four years ago, however, a chapel was built by the Free Church, and here mission work was conducted until February, 1897, when a union of the two missions was effected. Thereupon joint-services began in the Free Church, and in March of that same year it was formally opened as a preaching-station of the Free Church, under the charge of Mr. George Millar, M.A., a probationer of the United Presbyterian Church. This congregation numbers about 100 members. The mission was raised to the position of a sanctioned charge by the Free Church General Assembly of 1898, and shortly after Mr. Millar was called and ordained as first minister.

## CHAPTER XII.

## THE SCHOOLS AT UPHALL AND BROXBURN.

Previous to the Education Act of 1872, the Parish School was located at Broxburn. Parish schools, however, were often supplemented by subscription and private-venture schools, as circumstances required.

Hence in Uphall village there was a school taught by Mrs. Bell, and afterwards by Miss Mossman, while in Broxburn there was also a school under Miss Linn. In 1868 Mr. John S. Calder was appointed head-master of a new school at Uphall, named "Uphall Mineral Oil Company's School". The attendance then was 80, and in 1873, when the school was taken over by the School Board, the attendance had risen to 160. As the population continued to increase, a new school costing £2138 was erected at Uphall in 1887, the number recently on the roll being 361. Still another new school has lately been opened, named "Uphall Station Infant School", and this has an average attendance of 40.

With reference to Broxburn, the increase in school attendance has been remarkable. In 1844, when Mr. Thomas Hislop was appointed schoolmaster in succession to Mr. Murray, the scholars numbered only 80, and when he retired, in 1873, there were fully 200. Under Mr. Dick, his successor, the numbers still rose, till under Mr. J. P. Cleghorne, F.E.I.S. the present head-master, the number on the roll has reached nearly 1200, this rapid increase necessitating at different times the enlargement of the public school to its present dimensions. The last extension, and the most handsome of all, took place in 1898, when accommodation was provided for 1500 scholars.

There is also a school at Broxburn in connection with the Catholic chapel. It has been twice enlarged; its average attendance at present being 330.

## CHAPTER XIII.—THE SHALE-OIL INDUSTRY.

This industry, which in a most remarkable manner has developed the resources and increased the population of the parish, originated only about forty years ago. Previous to the discovery of its commercial value, shale was reckoned a most unproductive material. Indeed the farmer, when shale cropped above-ground, used to speak of it as useless, seeing that it was neither stone for building nor coal for burning. Yet far away back in Anglo-Roman times shale appears to have been employed in the making of ornaments, for rings of shale, as well as of anthracite, have been discovered beside skeletons and cinerary urns in our Scottish barrows and cairns.<sup>1</sup>

It was only, however, about forty or fifty years ago that its commercial value began to be realized, by Mr. (afterwards Dr.) James Young of Bathgate, the founder of the Scottish oil trade, and humorously known among his friends as "the Lord of the Oils". Others soon followed Mr. Young's lead, and amongst them was Mr. Robert Bell, who, in 1859, leased the minerals in the Broxburn district for the purpose of working coal and ironstone. He shortly afterwards found large supplies of rich shale in the ground, capable of yielding 30 gallons of crude oil per ton, and this led him in 1861 to make arrangements with Mr. Faulds of Glasgow to supply him with a daily quantity of shale.

Mr. Faulds, in company with some others, erected a small work in 1862, just north of Canal-Bridge No. 28, and set up 36 horizontal retorts, but they abandoned the works shortly afterwards because the price of crude oil fell below a shilling per gallon.

Mr. Fernie then took up the works in 1864, added 32 vertical retorts, and abandoned them in 1866; they were restarted, however, shortly after by a firm known as the "Glasgow Oil Company".

In 1862, also, Mr. M'Lintock erected 12 horizontal retorts at Roman Camp. These became the property of Mr. William Fraser of Broxburn in 1865, who increased their number to 75, and also erected a small refinery.

<sup>1</sup> Wilson's *Prehistoric Annals*, vol. i. pp. 437-41, 1st edition.

In 1862, likewise, Mr. John Poynter erected crude-oil retorts on the south side of the canal, close to Greendykes Road, while Messrs. Miller and Steele erected small works at Broxburn on the north side of the canal, where the present gasworks stand.

In 1863 Mr. Robert Bell erected 100 horizontal retorts about midway between Old Stewartfield farm and the canal, and in the year 1865, 100 horizontal retorts at Hayscraigs.

In 1869 Mr. James Liddell erected a crude oil work of 40 horizontal oval retorts. These works—the last of the minor enterprises—stood close to the north side of the canal about 100 yards west of Greendykes Road.

A small refinery was put up in 1863–64, and worked for several years by Mr. Thomas Hutcheson, at the west side of Greendykes Road, where the Broxburn Oil Company's workshops are situated, opposite the present gasworks.

#### FORMATION OF BROXBURN OIL COMPANY.

Such, then, is a brief historical narrative which accounts for the various "bings" or heaps of spent-shale that may be seen here and there over the parish. Up till 1877, however, it cannot be said that the oil trade in Broxburn met with great success; but a marked change came over the scene in that year. Then the Broxburn Oil Company, Limited, was formed, its capital being £175,000, with the object of acquiring from Mr. Robert Bell his right as lessee of the oil shales and other minerals on the estate of Lord Cardross in the parish of Uphall, and of developing and working these minerals. The mineral field extends to upwards of 4000 acres, in which there is practically an inexhaustible supply of different seams of shale of the richest quality, including the well-known Broxburn seam, the one principally worked by the company.

#### ERECTION OF WORKS.

When the company was formed, with Mr. William Kennedy, Glasgow, as managing director, entirely new works were designed, built, and new plant erected by Mr. Norman M. Henderson, general works manager. Operations were commenced in the spring of 1878, and in October of same year the actual work of distilling and refining oil was in full opera-

tion to about one-third of its present extent. Year after year additions have been made to the works, until they now cover upwards of 250 acres, and give employment to over 1700 persons, of whom one-half are connected with the mines. For the accommodation of their workmen, the company have built over 600 dwelling-houses, mostly of two or three apartments, and in addition several neat villas for their officials. About 1550 tons of shale are put through the retorts per day, and about 13½ million gallons of crude oil are refined per annum. The consumption of coal for all purposes is over 400 tons daily, and the sum paid in wages alone averages £125,000 to £130,000 annually.

As showing the effect of the company's operations on the prosperity of Broxburn, it may be said that the population in 1871 was about 1500, at which it remained stationary till 1878, when the new works were started, while it is estimated the population at the present time is over 7000—that of the whole parish being 10,000.

#### DIVIDENDS PAID.

After the company started, a dividend at the rate of 9 per cent per annum was declared on little more than four months' working, and for the seven succeeding years of its existence, the dividend reached the exceptionally high rate of 25 per cent per annum. In face of adverse circumstances, against which the trade has had to contend during the last ten years, that dividend record has not been maintained, although dividends at the rate of 15, 10, and 7½ per cent have been paid. Altogether, since the company started, they have paid in dividends the handsome sum of £579,193, while they have at the same time written off as depreciation, on their capital expenditure, the sum of £336,479.

#### BROXBURN WORKS.

The works already referred to are what are known as the company's Broxburn Works, erected when it started operations 21 years ago. They are situated close to the town of Broxburn, on the north portion of the company's mineral field, and comprise not only the crude works and sulphate house, but also the refinery, acid works, candle manufactory, and coöperage. The crude-oil works lie to the east of the refinery.

## ROMAN CAMP WORKS.

In 1892, the directors resolved to open up the south portion of the company's mineral field, and work what is known as the Drumshoreland seams. With this object in view, they erected on Drumshoreland Moor what are now known as the Roman Camp Works. These works, into which have been introduced all the latest improvements, are situated about two miles from the company's refinery, with which they are connected by a line of railway, made at very considerable cost. They were wholly designed by Mr. Henderson, and are possibly the most perfectly constructed crude-oil and sulphate of ammonia works in existence.

## THE DIRECTORS AND OFFICIALS OF THE COMPANY.

Bailie James Steel of Edinburgh was the first chairman of the company, and continued in that capacity for ten years, when he was succeeded by Mr. Robert Bell, who discharged the duties of that office until his death in May, 1894, when Bailie Steel was re-elected and still presides with much acceptance over the deliberations of the Board. The other directors are Mr. William Kennedy, who has been managing director since the formation of the company; Mr. James Beckett, Glasgow; Mr. Norman M. Henderson, works manager; Mr. J. Watson Stuart, Glasgow; and Mr. David Richmond, at present Lord Provost of Glasgow.

A word or two, however, will not be out of place here concerning Mr. Robert Bell, the principal founder of the company.

When Broxburn was virtually born again with the advent of the Broxburn Oil Company, and this quiet rural village transformed into a busy centre of industry, it fell to Mr. Bell to take the lead in public matters. For many years he was chairman of the Local Authority, as well as of the Parochial and School Boards, and those who were associated with him in these several spheres speak of his unvarying shrewdness and tact in the conduct of business. It was he, too, who took the initiative in the erection of the Public Hall, by a private company in 1872, and, along with the late Dowager-Countess Caroline of Buchan, started the Reading Room and Institute for the benefit of the place.

While he was kind to the poor, and generously contributed to all deserving charitable and religious purposes, it may further be mentioned that he erected the hospital at Dickie's Bridge in 1881, and also the clock



in the tower of the Public Hall in 1893, both of which he presented to the town.

In recognition of these and other benefactions, in February, 1894, a public dinner was given in his honour, and an illuminated address presented to him. This event was celebrated in the Public Hall, and was attended by the leading inhabitants, as well as by the directors and officials of the company. Those who were privileged to be present on that auspicious occasion remember how deeply moved he was at the honour so spontaneously conferred upon him by his friends. Yet only a few months after this, he died in his beautiful mansion of Clifton Hall, by the banks of the Almond Water.

But before bringing our brief review of the Broxburn shale industry to a close, there are two names also deserving special mention: these are Mr. William Kennedy and Mr. Norman M. Henderson. Notwithstanding the fierce competition of America and Russia, where the oil wells up from the ground as petroleum, requiring only the process of refining, without the necessity of mining and retorting, the Scottish oil industry still maintains its place in the markets of the world. This in no small measure is due to Mr. William Kennedy, with his administrative ability and commercial instincts in discovering outlets for sale, and to Mr. N. M. Henderson, with his inventive genius devising machinery calculated to cheapen the cost of production, entitling him in this respect to be regarded as the undoubted successor of Dr. James Young in the annals of the Scottish oil trade.

#### CAWBURN CHEMICAL WORKS.

The only other industry connected with Broxburn, is what was formerly known as the Bone Mill, and which carried on its operations under the late Mr. William Fraser, in Main Street. The place is still known as the Bone Mill Close.

In 1868, however, Mr. Robert Rough erected new works at Cawburn, Drumshoreland Moor, which are known as the Cawburn Chemical Works. These works were carried on by Mr. Rough until his death in 1888, when he was succeeded by his eldest and youngest sons, Messrs. Robert and E. D. Rough. The firm is now designated that of Messrs. Robert Rough and Sons, and by them the manufacture of Fermented Bone Meal, and of other artificial fertilizers well known to agriculturists, has been success-

fully undertaken, the works having been much enlarged within the last ten years.

THE HOLMES OIL COMPANY, LIMITED.

Midway between Broxburn and Uphall, and somewhat to the south, are the oil works of the Holmes. Here operations began to be carried on in November, 1884. The mine from which the shale is taken consists of five seams, the total thickness of which is 42 feet. The Holmes Oil Company, Limited, are manufacturers of crude oil, which is sold to the neighbouring refiners for the extraction of scale, burning oil, and other liquid products. This company employs altogether about 200 men.

UPHALL OIL WORKS.

In 1860 Mr. Peter M'Lagan, afterwards M.P. for the county, erected a few retorts for distilling oil from the bituminous shale which cropped out on the surface of his estate of Pumpherston, and shortly after he discovered a valuable seam of the Broxburn shale on his farm of Stankards, about 25 fathoms from the surface. To turn this to account, he set up, near Uphall Railway Station, a bench of horizontal retorts, somewhat different in form from those he had previously erected. These became the nucleus of the Uphall Works.

In 1866 the Uphall Oil Company was formed, consisting of Messrs. Meldrum, Simpson, and M'Lagan, for the distillation of oil from shale, and for the refining of that oil, the manufacture of sulphate of ammonia, and finishing of all products from crude paraffin oil. In 1871, however, the Uphall Company was formed into a Limited Liability Company, and in 1883 it was amalgamated with Young's Paraffin Light Company.

## CHAPTER XIV.—BROXBURN HALL

Passing now to speak of the Hall Farmhouse, it occupies, as has been already remarked, the site of a fine mansion that was standing in 1710, the present house having been erected over seventy years ago. This Hall Farm was, till recently, tenanted for several generations by the family of Alexander, probably the oldest tenants on the Buchan estate.

About 108 yards north from the front door of the Hall farmsteading, and situated by the banks of the Broxburn, is the King's Well. Here tradition affirms that one of the Scottish kings, while in pursuit of game, and on his way to Ilieston Castle, then a hunting seat, reined his steed for a little in order to enjoy a draught of its cooling and refreshing water. Kings, doubtless, would be frequent visitors in this neighbourhood, seeing that for centuries Linlithgow Palace was the favourite residence of Scottish royalty.

## BROXBURN PARK.

On the opposite side of the Station Road from Broxburn Hall is Broxburn Park Farm, originally termed West Mains, tenanted by Mr. George Mitchell. On this farm there is a road along the Beuch burn leading to the Ryal from the Station Road, which road in the beginning of this century was known as the Whinny Loan,<sup>1</sup> and used as common by the neighbouring crofters and villagers. The Ryal has been already noticed, Chapter VII.

Marching on the south with the Hall Farm, but in the parish of Kirkliston, is the farm of Learie or Lyrie Law. "Law" is the well-known Saxon, as "lagh" is the Celtic, for a hill, but what "Learie" or "Lyrie" signifies is obscure, unless it be connected with the word "Leeroch", a peat moss, or site of an old fort.<sup>2</sup> The Wotherspoon family were tenants here for 120 years, during which period no less than six Lords Hopetoun in succession had been in possession.

Farther south still, also in the Parish of Kirkliston and near Drumshoreland Moor, is the farm of "Look About Ye", a name in all likelihood

<sup>1</sup> Armstrong's *Map of the Lothians*.

<sup>2</sup> Jamieson's *Scottish Dictionary*.

originating in a similar fashion to that of "Rest and Be Thankful". Indeed the farmhouse is said to have been formerly a hostelry or inn for the rest and refreshment of travellers on the old track for pack-horses between Edinburgh and Glasgow, and that the salutation with which travellers were welcomed was, "Take a rest and look about ye".

To the west of "Look About Ye" and Roman Camp was the farm of Almonfields,<sup>1</sup> about 100 acres in extent, latterly generally in pasture and let to the neighbouring farmers. It is now part of the farm of Holmes.

## ALMONDELL.

The only other mansion within the bounds of the parish of Uphall deserving special notice, is that of Almondell, situated at its extreme south-east corner. On the way, however, to Almondell from the north, and about 350 yards from the cross-roads beyond Drumshoreland station, there is to be seen standing on the west side an inscribed stone, 5 feet above-ground and 2½ feet wide, which demands passing notice. Sixty years ago it stood several hundred yards farther west, in what was then a wood. The inscription in Latin is—

M.S.  
GUL. VALLAS  
OCTOB: XV.  
MDCCLXXXIV.



THE WALLACE STONE.

The interpretation being, "Sacred to the memory of William Wallace, October 15th, 1784".

An air of unnecessary mystery surrounds this stone. If, however, we observe the date 1784, and bear in mind the patriotic spirit of David, eleventh Earl Buchan, then lord of the manor, which led him to rear the statue to Sir William Wallace on Bemersyde Hill, near Dryburgh,

<sup>1</sup> Forrest's *Map of Linlithgowshire*.

and other similar monuments, we may legitimately conclude that this stone also was erected by him in memory of Scotland's champion. Indeed, tradition says that Wallace with his army reconnoitred about Drumshoreland Moor watching the movements of Edward I., who, in 1298, encamped at Kirkliston.<sup>1</sup>

Accepting this tradition, we may easily understand why Earl David should erect a stone on this spot. Wallace, from all accounts, frequented this part of the country. His most intimate friend was Sir John Graham of Abercorn, who fell at the battle of Falkirk. Wallace's name lingers also in that of a cavity on the summit of Cockleroy, called Wallace's cradle; while there is a Wallace cave near Torphichen, and a Wallace stone near Falkirk.

In further confirmation of the above explanation, there is a companion stone of similar appearance, bearing the same date, the inscription upon which, too, has evidently been carved by the same hand, in the grounds, somewhat to the south of Almondell House. This stone at present is utilized as a tiny bridge over the rivulet descending from Old Clapperton Hall. Forty years ago, however, it stood near the carriage-way. The inscription upon it is as follows:—

MARGRET, COUNTESS OF BUCHAN,

DEDICATED THIS FOREST TO HER

ANCESTOR, SIR SIMON FRASER,

OCTOB: XV.

MDCCLXXXIV.

From this we learn that Margaret Fraser of Fraserfield, who married the eleventh Earl Buchan, being of kindred spirit with her husband, erected this stone to the memory of her ancestor, Sir Simon Fraser, one of those who became a staunch supporter of King Robert the Bruce.<sup>2</sup> Accordingly, the Wallace and the Fraser stones were both erected to perpetuate the memory of two leading Scottish heroes in the great war for independence.

Entering Almondell policies by the north gate, near which formerly stood a place called Gunswalls, and following the carriage-way, we

<sup>1</sup> Hailes' *Annals of Scotland*, pp. 312-13.

<sup>2</sup> *Fraser's of Philorth*, vol. ii. p. 94, by Sir William Fraser.



ALMONDELL—OLDER BUILDING.

obtain fine glimpses of the river Almond, sometimes rushing, sometimes sauntering over its stony bed far below. Approaching the house, one notices the canopied well with its gilt iron cross of the Russian type. Turning attention now to the house itself, we detect at a glance that it consists of two portions, in different styles. The architect was himself the proprietor, the famous Henry Erskine, who towards the close of last century selected this spot for his residence. Henry David, his son, thus criticises his father's oddities in house-building:—"He made his residence at Almondell consist at last of two houses, connected by an inconvenient sort of gallery; the access to the best rooms was through a long narrow passage; he hollowed away the ground to make offices under the old house, so that it cracked all the way up one side; he made those under the new house dark and damp; the roof would not keep out water, the foundations would not let it get away; his ice-house had a southern aspect; his coal-cellars had trap-doors under the front windows. . . . Moreover, my father thought it economical to build with his own timber, and some of this, having been used green, shrank so much that the cupola of the entrance-hall gave way, and nearly fell in. As Burns (the poet) once said to me, 'I think your father and mine were the worst architects in Scotland'; and really this was not far from the truth."<sup>1</sup>

But to speak of the site of the house, why did he choose such seclusion? A tradition current is that, in the days of threatened French invasion, gentlemen preferred to build mansions in hidden retreats, to be out of danger's way. Henry Erskine's biographer, however, offers a more likely solution.<sup>2</sup> He ascribes the choice of site to the realization of poetic fancy—a cottage by the banks of a bubbling stream, shut out from the world; in the midst of fleecy flocks and lowing herds. Lord Buchan, Henry's eldest brother, amazed at the choice of a site from which no view was obtainable, except that of grassy lawns and trees, exclaimed, "Why, there's actually no prospect whatever!" To which Henry wittily replied, "You forget, my dear David, that I have always the *prospect* of your estate". The point of the allusion being, that Lord Buchan having no son of his own, Henry's son would inherit the property.

But although the design of the house did not reflect credit upon its proprietor, he displayed good taste in the embellishment of his grounds.

<sup>1</sup> *Henry Erskine*, p. 521.    <sup>2</sup> *Ibid.* p. 322.

Here and there he planted trees where the soil seemed bare, especially in that pretty little dell with the streamlet descending from Old Clapperton Hall. Concerning this dell,<sup>1</sup> White, the landscape-gardener, recommended that it be filled up, telling Erskine that it would cost only £300. "I would rather give £300", said he, "to make it, if it were not there." Erskine also erected over the Almond the picturesque bridge designed by Nasmyth, from which charming views of the river with its richly wooded banks are obtained. Here, then, in this lovely secluded retreat, when the Almond was a pure crystal stream, not as now of ruddy tinge and unfragrant odour, Henry Erskine spent his declining years. One who used to visit him at Almondell in those days, gives us a pleasing picture of the old man with his benevolent smile and sparkling eyes. "I recollect", he says, "the very grey hat he used to wear, with a bit of the rim torn, and the pepper-and-salt short coat, and the white neckcloth sprinkled with snuff. . . . Like most men of elegant and cultivated minds, Mr. Erskine was an amateur in music, and himself no indifferent performer on the violin."

But "the bright fancy was quenched and the kind heart ceased to beat" on the 8th October, 1817. Thus passed away one of the most brilliant members of the Scottish Bar, and "the best beloved man in Scotland".<sup>2</sup>

But for full information concerning the noble causes he advocated, the circle of eminent men in which he moved, and the sparkling repartee for which he was conspicuous, the reader is referred to Fergusson's most felicitously written volume entitled *Henry Erskine*.

As already hinted, Henry David not only succeeded his father in the possession of Almondell, but inherited his uncle David's estates also, and thus became twelfth Earl Buchan. He died in 1857. The shrine at Broxburn was erected to his memory, while his portrait in oil adorns the walls of the Institute. His kindly visits to the school in the old village, and to the tenants on the estate, are still fresh in the memory of the older inhabitants. Of a tender, gentle, and lovable disposition, he ever showed the utmost unwillingness to cause pain or disappointment,

<sup>1</sup> *Henry Erskine*, pp. 520-23.

<sup>2</sup> Among the pictures at Almondell are the following:—Esmé Stuart, First Duke of Lennox—ancestor of the family; Henry Erskine, First Lord Cardross, by Jameson (the Scottish Vandyck); David, Ninth Earl Buchan, and his countess, Frances Fairfax, by Sir John Medina; David Stuart Erskine, Eleventh Earl, by Sir Joshua Reynolds; Hon. Henry Erskine, by Sir Henry Raeburn. Cf. also *Henry Erskine*, p. 38, footnote.



hence he was often imposed upon by the designing, and induced to give away so much, that it may be said, generosity became a disease with him. Such was the last Earl who lived and died at Almondell. For several years, however, the Buchan family have ceased to make this their residence.

The only other place requiring mention in this corner of the parish is the farm of Old Clapperton Hall,<sup>1</sup> so called because a new farmhouse has been erected on a more convenient site. Henry Erskine having purchased lands called the West Croft of Kinpunt in Kirkliston parish, "excambed" these for part of the lands of Clapperton Hall, belonging to his brother Earl David. Hence originated the property which he subsequently named Almondell—because it was situated in the dell of the Almond.<sup>2</sup>

<sup>1</sup> "Clapperton Mill"—*Register of Retours*, 1635.

<sup>2</sup> *Henry Erskine*, p. 322.

## CHAPTER XV.—EAST MAINS, OLD EAST MAINS, &amp;c.

Leaving the Cross and proceeding eastwards past the United Presbyterian Church, we come to the former farmhouse of Stewartfield, named, like that of Erskinefield, from David Stewart Erskine, eleventh Earl Buchan. Still farther east stands the farmhouse of East Mains, built sixty years ago by a Mr. Wilkie, but tenanted since by the family of Law. This, it may be stated, is not the original farmhouse. Old East Mains stood close to the road leading to Newhouses, not far from the bridge that crosses the Liggat Syke. It was burned down in 1847, but for several years previously it had ceased to be the farmhouse. Nevertheless, Old East Mains is a house with chequered memories, for during part of the times of religious persecution (1660–93) it was tenanted by one, Alexander Reid, who left behind him MSS. that have been published, entitled, *A short account of the Lord's gracious, merciful, and remarkable providences to Alexander Reid, late tenant in Easter Mains, Broxburn, both in spiritual and temporal things.*<sup>1</sup>

And here, perhaps, we may take a glimpse at the history of the period in order to understand the references made by Reid. In the year 1666 a body of Covenanters, goaded to rebellion by the persecuting enactments of Archbishop Shairp, marched from Galloway to Lanark, thence across the moors to Bathgate. This was in the month of November, the weather being wild and tempestuous. Leaving Bathgate, they passed through Broxburn old village, and in front of Old East Mains, for the Market Road was then close by. Then they proceeded to Newbridge, but being disappointed at not receiving expected reinforcements from Edinburgh, they turned immediately to the south by the village of Colinton to encamp on the Pentland Hills, pursued by the royal troops under General Dalziel of the Binns and Skene of Hallyards. Reid in his narrative remarks concerning this: "I did not hear of their rise till they came to Bathgate; I would gladly have gone to them, but could not have the opportunity; the Lord knows I had a great respect to them in

<sup>1</sup> Greenock: reprinted by Robert Stewart, 38 Hamilton Street, 1864.

that way, but I had neither skill nor arms nor opportunity, so that I was stopped from them; and it was my greatest grief to hear tell how all the country was raised to oppose them, although obliged to assist, which very many came very readily against them, which was a grievous guilt of the nation."

The sequel is well known: the Covenanters, undisciplined, ill-armed and worn out with privations and long marches, were no match for the royal troops thrice their number. Fifty were slain, others escaped, while a hundred on promise of quarter surrendered, only, however, to be imprisoned and tortured. One of those who was hanged at the Cross of Edinburgh was the youthful, gentle, universally beloved preacher, Hugh M'Kail. Such was the end of the Pentland rising, otherwise known as the battle of Rullion Green.<sup>1</sup>

After this we learn that Reid "made a formal bargain between Christ and his soul", and attended communions at Uphall and Bathgate, and at such distant places as Maybole and Gala Water, while he went to conventicles held sometimes by night as well as by day, that he might hear, among other preachers, Mr. John King, Lord Cardross's chaplain, and Mr. George Barclay, afterwards minister of Uphall. On one occasion he was taken prisoner by Bailie Glen in Linlithgow, and fined 100 merks for being at conventicles and baptizing children at them.

Later on, in June, 1679, he joined the Covenanters at Bothwell Brig, and after that disastrous defeat escaped on horseback. Returning, so far as we can make out, to Kirkliston, where he had a farm, a party of soldiers was sent from Blackness Castle to arrest him, but he succeeded in eluding their grasp, and sought refuge in concealment. That same year, however, after harvest, the Laird of Carlowrie and his men came to seize his farm and take him prisoner. And here Reid's picturesque narrative may be quoted:

"One day I came to see my wife, when that cruel man came with some of his servants, so that I was surprised, and could not escape. He caused his men seize upon me, thinking to carry me to prison. Two of his men took hold of me, each by an arm, to lead me away prisoner. I essaying, if possible, to escape, my wife earnestly desiring one of them to let me go, he being an acquaintance and related to me, but he would not. His name is John Samuel. There was another of Carlowrie's men

<sup>1</sup> *Scots Worthies*—"Hugh M'Kail".

that, he and I were sister's children, would not lay hands on me; but that John Samuel, and another of the Laird's men, held me fast, and I essaying, if possible, to escape, my wife flying to the men to loose their hands from me, but could not; that terrible man threw her down many times on the ground without all mercy. He, with a staff in his hand, laid many a sad stroke on her; he likewise broke my head with it that the blood ran. I put my hand to my head; he crushed my thumb, and almost broke it; and several women in the town came beseeching him to let me go, but he would not; but seemingly he would have killed us, and then taken our possessions, but some other women came and violently loosed these two men's hands, my wife doing her utmost to hold the Laird. I escaped their hands at that time. He took possession of all our barn-yard, which, corn and straw, would largely be worth £1000 Scots. My wife and her child were driven cruelly out of that town under cloud of night, so that we had but little of all we had left, for at that time we had taken a farm under that noble lord, my Lord Cardross, . . . for my wife, with some servants, laboured that farm at the east end of Broxburn for three years, I wandering to and fro in daily hazard."

A second time Reid was driven from home—this time from East Mains Farm—and forced to wander about in concealment, sometimes in Edinburgh, sometimes in the Border district. But on the accession of William, Prince of Orange, he once more got possession of his farm from Lord Cardross, and, through the kindness of a friend, was enabled to have it stocked and plenished. Whereupon he remarks: "And then I commonly said of the Lord's goodness to us, that we were among the first of the captives that returned to their own possession; and, as has been said, it was evidently the Lord's hand that brought us back and blessed our endeavours; and being settled here, the Lord mercifully provided the Gospel in the place and congregation, that we got that eminent servant of the Lord, Mr. George Barclay, which was my very choice. Thus ye see the Lord's good providence in providing both spiritual and temporal mercies to us and to the Church of God."

This Alexander Reid, who was born in 1646 and died in 1706, was buried in Kirkliston Churchyard, near the fine old doorway and within the railed inclosure now belonging to the family of Dudgeon. His tomb-

stone is flat, ornamented with the usual emblems of the skull and cross-bones, and bears the following inscription:—

“ If you live and die in peace,  
Then love God, mercy, and justice,  
And keep from guilt your conscience clear  
As strove this man who lyeth here ”.

#### KILPUNT.

As we pass now from Old East Mains, the farm to the south-east, albeit within the parish of Kirkliston, is that of Kilpunt, tenanted by Mr. Thomas Walker. Although the present farmhouse has somewhat of a venerable appearance, it must be remembered that the original Kilpunt stood to the north-west, in the croft now called Kilpunt Garden, and near the Broxburn, which is here fringed by aged trees. The two trees also that flourished till recently in the open field, to the east of this ancient site, were said to be all that remained of the avenue that approached the mansion of Kilpunt from the east, while the wall of stone and lime that formerly bounded the policies is still distinctly visible, although here and there somewhat dilapidated.

This old Kilpunt is undoubtedly a house with a history. Its name is variously spelt in the ancient records Kenpunt, Kentpunt, Kinpont, Kynpont, and Kynpunt, and were we to conjecture its etymology, it seems to be the Gaelic for “bridgehead”, and this again suggests that away back in the past, perhaps in the days of the Roman occupation, there was a bridge erected here over the burn. Be this as it may, one of the earliest of several references to Kilpunt in the *Red Book of Menteith*<sup>1</sup>—for Kilpont was one of “the varied realms of fair Menteith”—states that “Henry de Bohun, Earl of Hereford, granted the lands of Kenpunt and Ileuestune to William Noble about the year 1200”.

Later still, Sir David Graham, ancestor of both Montrose and Menteith Grahams, acquired lands in Kilpont and Ilieston from Sir Ralph Noble and his son Thomas, in the reigns of the second and third Alexanders. These lands continued for centuries in the Graham family, the actual property of them being in the Menteith branch, and the superiority in the chief or Montrose line.<sup>2</sup> And here it may be remarked that the

<sup>1</sup> Vol. ii. 207 and Index “Kilpont”,—a mine of information.

<sup>2</sup> *Red Book of Menteith*, i. 289-90.

murder of John, Lord Kilpont, father of the last Earl of Menteith, by James Stewart of Ardvoirlich, forms the groundwork of Sir Walter Scott's *Legend of Montrose*.<sup>1</sup> Kilpont, however, is now the property of Lord Hopetoun.

## ILUESTON.

More than a mile farther to the south, also within the parish of Kirkliston, stands Ilieston, or Ilieston Castle, delightfully situated near to the steep sloping banks of the Almond, which here makes a graceful curve as it pursues its onward course. One of the early notices of Ilieston is that King William the Lion *circa* 1200 granted a charter to William Noble of the lands of Kenpunt and Ileuestune.<sup>2</sup>

This castle, long reputed to be a hunting-seat of several Scottish kings, and, later on, the residence of a family of Hamiltons, appears to have been renovated in 1665 by Mr. John Ellis, an advocate who acquired the right of Elieston by mortgage in 1654. One may see the initials M.I.E. (Mr. John Ellis) also in the form of a monogram, and the date 1665 on the pillars of the principal gateway.<sup>3</sup>

Sir Robert Sibbald, writing in 1710, informs us that Ilieston was then a seat of the Earl of Rutherglen. It is now the property of Lord Hopetoun, and tenanted by Mr. James Campbell.

## CHESTERLAW AND CLERKSHILL.

In Blaeu's *Atlas* there is a spot marked Chesterlaw, where stood a farmhouse surrounded by ash trees, all traces of which have now disappeared. The name, however, lingers in that of the strip of plantation close by. Chesterlaw was situated on the east side of the Almond railway viaduct, in the field to the north of the public road, and is now included in the Haugh farm.

The name Chesterlaw, signifying Camphill, points in all likelihood to the site of some ancient encampment. Certainly we know that when King Edward I. came to subdue Scotland in 1298, he encamped at Kirkliston, then called Temple-Liston. The spot—very likely that where the royal tent was pitched—is known as Greig's Hill, near the

<sup>1</sup> Burton's *History of Scotland*, vol. vii. p. 187.

<sup>2</sup> *Red Book of Menteith*, vol. ii. p. 207.

<sup>3</sup> Paper—*Register of Great Seal*, vol. viii. p. 34. "Calendar of Laing Charters", No. 2613.

Free Church Manse. Perhaps, then, Edward's line of tents extended along the burnside as far west as this Chesterlaw or Camphill. The burn and the low-lying swampy ground that then existed, would form some protection on the south, against sudden attack from the enemy. It would seem that the name "Chester" in Scotland does not go back to Roman, but only to Saxon times, and that it is applied, not to important fortified centres as in England, but to comparatively insignificant forts or camps.<sup>1</sup>

Further, it may be stated, that when Edward I. lay encamped at Kirkliston an unfortunate incident happened. The king had lavishly distributed wine among his soldiers, some of whom drank to excess. Then a quarrel arose between the Englishmen and the Welshmen—the latter having been recently drafted into Edward's army. No fewer than eighteen English clerics or ecclesiastics were killed in the fray. The Englishmen, however, having been reinforced, many of the Welshmen were put to death, while the rest threatened to leave the English and join the Scots; but the king with his usual tact and firmness managed to quell the mutiny.<sup>2</sup>

And in this connection it may be asked, Is it at all unlikely that the spot called Clerkshill,<sup>3</sup> an eminence to the north-west of West Farm, may, if the name be ancient, have taken its origin from the fact that here these clerics or churchmen of Edward's army were killed, and perhaps interred? Another incident in connection with Edward's encampment at Kirkliston is, that here also he is said to have received information from two Scottish earls that Wallace and his men were encamped at Falkirk and were intending that night to attack him. On receipt of this intelligence Edward immediately set off to meet and fight the Scots.

#### NEWLISTON.

This elegant mansion, in the Parish of Kirkliston, was built towards the end of last century on the site of the former house—a favourite residence of the Stair family.

The first Lady Stair, "Dame Margaret", said to be the original of "Lady Ashton" in Sir W. Scott's *Bride of Lammermoor*, very likely

<sup>1</sup> Dr. Christison's *Early Fortifications in Scotland*, pp. 104-6. Blackwood, Edinburgh, 1898.

<sup>2</sup> Hailes' *Annals*, vol. i. p. 341.

<sup>3</sup> "Clerkshill"—see Forrest's Map of Linlithgowshire, Parish of Kirkliston. The cottages by the canal side, known as Hillhouses, remind us of the old Hill Farm.

visited here after her son's marriage with the heiress of Newliston, Elizabeth Dundas. This Dame Margaret was reputed to be "uncanny", and was popularly known as "The Witch of Endor". Indeed the superstitious believed that she had been seen in the likeness of a cat seated on a cloth of state by the side of the Lord High Commissioner.<sup>1</sup> But whether witch or no, she certainly was witty. One day in conversation with Claverhouse, who was inveighing against John Knox, she remarked, "There is, after all, not so much difference between you and him; he gained his point by clavers, and you by knocks!"

Sir John Dalrymple, the son of Lady Stair, and afterwards created Earl of Stair and Lord Newliston, obtained unenviable notoriety, while Secretary of State, through his unfortunate connection with the terrible Massacre of Glencoe in 1692. So deep, indeed, was the popular odium against him, that when in 1695 he succeeded on the death of his father to the titles and estates, he was dissuaded from immediately taking his seat in parliament until the year 1700. Nor did the matter end here, for years after his death in 1745, when the Highlanders under Prince Charles Edward were marching from Linlithgow to Edinburgh, an alarm arose that the Macdonalds in the army were determined in passing to wreak revenge for Glencoe, by plundering and burning the house of Lord Stair. The chief of the Macdonalds learning that the prince was taking precautions to avert this supposed attack, and deeming the honour of his clan involved, demanded, as a matter of right, rather than of favour, that the Macdonalds themselves should supply the protecting guard. Needless to say, the request was granted, and the house preserved from the slightest injury.<sup>2</sup>

The pleasure-grounds around the house were laid out by John, second Earl of Stair, and are said to have been disposed in lines and clumps in resemblance to the array of the British troops on the eve of the Battle of Dettingen in 1742, where the Earl commanded under King George II. Several members of the Stair family, notably Dame Margaret and John, Second Earl, are interred in what is known as the Stair Vault of Kirkliston Parish Church.

Newliston, however, passed into the hands of the family of Hog, who have been its proprietors since about the middle of last century.

<sup>1</sup> Macaulay's *History of England*, chapter xiii.

<sup>2</sup> *Tales of a Grandfather*, chapter lviii.



## CHAPTER XVI.—CONCLUSION.

And now after many wanderings among the windings of the Broxburn, amid spots sacred and memorable, ancient and modern, scenes that kindle the imagination and inspire the sentiments, we bring our history of Strathbrock to a close.

As we think of it, this little stream clusters round itself many and varied associations. Taking its rise in the uplands of the county, within the ancient precincts of the White Cross Knights of St. John, passing Craigmalen with its hallowed Secession, and Loaninghill, and Old East Mains, with their sorrowful Covenanting memories, it loses itself near Kirkliston, within the ancient precincts of the Red Cross Knights of the Temple.

Again, springing from the region of the ancient silver-mines, it runs for the greater part of its course over the area of the shale-mines of modern times, underground realms that lay long undiscovered, till the Aladdin lamp of genius revealed them and compelled them to yield up their hidden riches, bringing prosperity to the district, and causing Broxburn to become known as one of the "Lights of the World".

Again, as it flows by the mansions of Bangour and Houston, it reminds us of the poets who were born there; and as it encircled in days gone by the now vanished Castle of Strathbrock, its gurgling prattle must often have fallen on the ears of the night watchmen. Aye, and it must often have heard too the war-cry, "A Douglas! A Douglas!" resounding from the battlements. Onward it runs, not far distant from Kirkhill, recalling memories of the persecuted Lord Cardross and the learned Earl of Buchan, then through the town of Broxburn to Kilpunt hoary with antiquity, till it reaches Newliston with its chequered associations of Glencoe, and the fateful expedition of "Bonnie Prince Charlie".

Here the impetuosity of its youth gives place to the calm meditative mood of later days; and here the trees creep close to it, stretching their branches over it, as if to listen to the music of its everlasting song:

“Men may come and men may go,  
But I go on for ever”.

Then at last the Broxburn joins itself to the river Almond, at that spot which is ever instinct with pathos, “The meeting of the waters”, and going the way of all streams to the ocean, sings in the language of the Celtic legend, “The sea, the sea for me”.

# INDEX.

---

- Alexander III., 24.  
 Almond river, 15, 89, 117.  
 Almondell House, 103, 104, 106, 107.  
 Almonfields, 103.  
 Arches, The, 90.  
 Armstrong's Map, 34, 81.  
 Avon river, 15, 89.  
  
 "Badger" in place-names, 13, 14.  
 Baginmont's Roll, 43.  
 Bale-fires, 37.  
 Ballengeich, 17.  
 Bangour, 14, 36, 116.  
 Baptismal font, 44.  
 Barclay, George, poet, 39.  
 Barclay, Rev. George, 69.  
 Barrow at Old Liston, 18.  
 Bathgate, 43, 90.  
 Bernham, Bishop, 42, 43.  
 Beuch burn, 15, 102.  
 Binny Craig, 37, 85.  
 Binny Quarries, 38.  
 Blackness Castle, 110.  
 Blaeu's Atlas, 15, 16.  
 Bloodylands, 26.  
 Boag, Rev. George, 62.  
 Bone Mill, 100.  
 Bothwell Brig, Battle of, 110.  
 Broadlaws, 85.  
 Broadyetts, 20, 21, 22.  
 Browne, Sir Thomas, 78.  
 Broxburn, 84; origin of name, 13.  
 Broxburn, Population of, 98.  
 Broxburn Hall, 84, 102.  
 Broxburn Park, 85, 102.  
 Buchan, Dowager Countess Caroline, 99.  
 Buchan, Eleventh Earl of, 15, 20, 38, 42, 48, 72, 81.  
 Buchan, Frances, Countess of, letter to her husband, 78.  
 Buchan, Margaret, Countess of, 104.  
 Buchan, Twelfth Earl of, 106, 107, 108.  
 Buchan Vault in Uphall Churchyard, 64.  
 Buchanan, Rev. Thomas, 54.  
 Bucksides, 17.  
 "Bull" in place-names, 14.  
  
 "Calder Witches", 58.  
 Canal, Union, 88.  
  
 Cardross, Lord, 76, 77, 116.  
 Carlowrie, Laird of, 110.  
 Castlehill, 20, 21.  
 Catholic Chapel, 91; School, 95.  
 Catholic clergy of Strathbroc Kirk, 53.  
 Cat-stane, 18.  
 Cawburn, 15.  
 Cawburn Chemical Works, 100.  
 Celtic Camps, 16.  
 Cemetery, Ancient Christian, 19.  
 Charlesfield, 53.  
 "Chester" in place-names, 114.  
 Chesterlaw, 113.  
 Cheynes, The, 24.  
 Churchyard, Uphall, 64; old tombstones, 65.  
 Cistercian monks, 24, 25.  
 Clapperton Hall, Old, 104, 107, 108.  
 Clerkshill, 113, 114.  
 Clifton Hall, 15, 100.  
 Cockleroy, 104.  
 Communion cups in Uphall Kirk, 57.  
 Covenanters, Rising of, 109.  
 Craigmallen, 59, 116.  
 Craigton, 16.  
 "Creichton's lands", 82.  
 Crichton's burning, 26.  
 Cross, The, Broxburn, 87.  
 Cross-Green, 67.  
 Cunnighar, 14.  
 Curledubs, 38.  
 Customs, Old, 87.  
  
 Dalrymple, Sir John, 115.  
 Damflat, 40.  
 David I., 20, 22, 43.  
 Dechmont House, 35.  
 Dennistoun coat-of-arms, 74.  
 Dickie's Bridge, Hospital at, 99.  
 Dingwall, Archdeacon, 26, 27, 54.  
 Distiller's House, 85.  
 Ditches, The, 86.  
 Doghouse, 34.  
 Douglas, Eighth Earl of, 25.  
 Douglas of Pumpherstoun, 23.  
 Douglas, Sir James, 30.  
 Douglas, Rev. Thomas, 55.  
 Douglas, William, 23.  
 Douglas, Sir William, 25.  
 Dounstann, 16.

Drumshoreland Moor, 15, 17, 90, 99.  
 Duguid, Rev. William, 56.  
 Duntarvie, 14, 16.

Ecclesmachan, 43, 58.  
 Edward I. at Kirkliston, 114.  
*Elephas primigenius*, 15.  
 Ellis, John, 113.  
 Erskine, Hon. Henry, Lord Advocate, 64, 106.  
 Erskine, Hon. Thomas, Lord Chancellor, 64.  
 Erskinefield, 84.

Farming experiments, 69.  
 Ferchard, Parson, 53.  
 Ferguson, Rev. John, 62.  
 Ferguson, Rev. John, jun., 62.  
 Ferrara sword, 22.  
 Fivestanks, 20, 40, 74.  
 Forkneuk, 26, 33.  
 Forrester, Rev. John, 54.  
 Forrest's Map, 114.  
 Forth Bridge, 89.  
 Fraser, Margaret, Countess of Buchan, 104.  
 Fraser, Sir Simon, 104.  
 Free Church, 91.  
 Freaskyn the Fleming, 20, 22, 23, 24, 30, 43.

"Gate" in place-names, 47.  
 Gibb, Rev. William, 59.  
 Glasgow Oil Company, 96.  
 Glencoe, Memories of, 115.  
 "Goat" in place-names, 14.  
 "Goschen", 70.  
 Graham, Sir David, 112.  
 Graham, Sir John, 104.  
 Greendykes, 39.  
 Greendykes Road, 86, 97.  
 Green Tree, The, 87.  
 Greig's Hill, 113.  
 Gunswalls, 104.

Hamilton, Sir James, of Fynart, 30.  
 Hamilton, Patrick, Reformer, 38, 46.  
 Hamilton, William, poet, 36.  
 Harrow Inn, 88.  
 Hawkie's Glimpse of lodging-house life, 86.  
 Hayscraigs, 39.  
 Hog, family of, 115.  
 Holmes Farm, 70.  
 Holmes Oil Company, 101.  
 Holygate, 47, 89.  
 Houston Colliery, 68.  
 Houston House, 27, 29, 33.  
 Hume, David, 39.

Ilieston Castle, 102, 113.

Jougs, the, 50.  
 Justice-stone, 19.

Kaimes Hill, 17.  
 Keith, Rev. Alexander, 55.  
 Keith, Rev. Alexander, jun., 55.  
 Kid, Rev. John, 78.  
 "Kids' Knowes", 67.  
 Kilpunt, 112.  
 King, Rev. John, 77, 78, 110.  
 King's, The, croft, 70.  
 King's Well, 102.  
 Kirkflat, 67, 74.  
 Kirkheugh, 53, 54.  
 Kirkhill, 27, 40, 47, 72, 76, 78, 79, 80, 81, 116.  
 Kirkliston, 89, 104, 110, 113, 114.  
 Kirkloan, 67.  
 Knights of St. John, 35, 116.  
 Knights Templars, 89, 116.  
 Knightsridge, 23, 35.  
 Knox, John, 115.

*Lapis fidei*, 44.  
 "Law" in place-names, 102.  
 Learie Law, 102.  
 Liggat Syke, 40, 47, 85, 109.  
 Linlithgow, Earl of, letter, 77.  
 Linlithgow Loch, 20.  
 Linlithgow Palace, 102.  
 Lin's Mill, 21, 89.  
 Loanfoot, 67.  
 Loaninghill, 67, 116.  
 Loaninghill Bridge, Tablet on, 69.  
 Lochend, 18.  
 "Long Byres", 86.  
 "Look About Ye", 102.

M'Kail, Hugh, 110.  
 "Magpie" in place-names, 14, 40.  
 Mains, East, 84, 109.  
 Mains, East, Old, 109; Reids of, 109, 110, 111.  
 Malcolm of Innerpefferay, 54.  
 Manse, Uphall, 63; site of old, 63.  
 Middleton Hall, 68.  
 Milkhouses, 34.  
 Mill of Strathbrock, 84.  
 "Monkey's Wheel", 84.  
 Monklands, 24.  
 Monks, Black, 25.  
 Monks, White, 25.  
 Monumental stones, 79, 81.  
 Morevia or Moray, 23.  
 Moubray, Rev. John, 56.  
 Moubray, Rev. Thomas, 55.  
 Muirend Bridge, 89.

Nettlehill, 34.  
 Newbigging, 38, 74.  
 Newbottle, Monks of, 24, 85.  
 Newhouses, 109.  
 Newliston, 114, 115, 116.  
 Niddrie Castle, 22.

Orrery in Kirkhill garden, 79, 80.  
Oyster-shell heaps, 21.

Potter, John, Covenanter, 68.  
"Pow" in place-names, 71.  
Powflata, 70.  
Priestinch Hill, 16.  
Protestant ministers of Uphall Kirk, 54.  
Pumpherston, Oil works at, 101.  
Pumpherston Castle, 24.  
Pyot Hall, 40.  
Pyot Hall Knowes, 53, 65, 85.

"Rabbit" in place-names, 14.  
Railway, First passenger station in Broxburn, 90.  
Ratho, 90.  
"Ravens" in place-names, 14.  
Red deer, 14.  
Reginald le Chene, 24; legend concerning his two daughters, 25.  
Reid, Alexander, Covenanter, 109, 110, 111.  
Resurrectioners, The, 51.  
Richard of Eaglesham, 53.  
Roman Camp, 16, 96, 103.  
Rullion Green, Battle of, 110.  
Run-rig, 69.  
Ryal, The, 70.

Schools, Broxburn, 95; Uphall, 95.  
Secession, The, 58, 59.  
Serjand acre, 27.  
Seton of Touch, Coat-of-arms of, 46.  
Shairp, Archbishop, 31, 56, 109.  
Shairp, Sir John, 30, 31.  
Shairp, Principal, 32.  
Shairp, Rev. Patrick, 55.  
Shairp Vault in Uphall Kirk, 50, 64, 68.  
Shale used in Anglo-Roman times, 96.  
Shale-oil industry, 96.  
"Shrine, The", 92.  
Smith, Rev. Michael, 55.  
Solar system, Miniature of, 79.  
Soytour land, 27.  
Stage-coaches, 88.

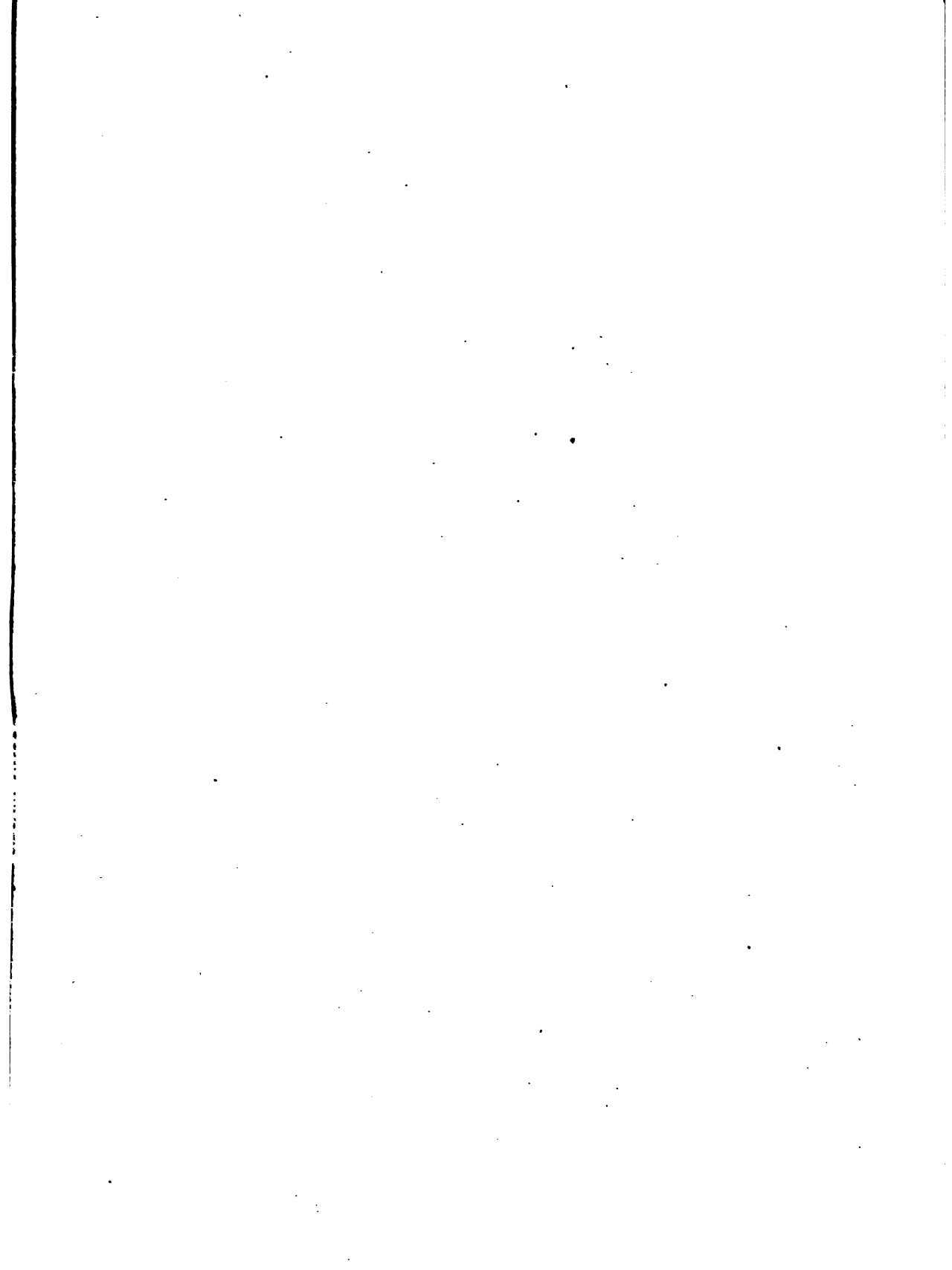
Stair, Margaret, first Lady, 114, 115.  
Standing stones, 17.  
Stankards, 20, 34, 101.  
Stanks or fish-ponds, 20.  
Stewart, Sir Lewis, coat-of-arms, 75.  
Stewartfield Farm, Old, 97, 109.  
St. Nicholas Church (Chapel of Ease), 93.  
Strabrock, Wester, 27, 74.  
Strathbrock, origin of name, 13.  
Strathbrock Castle, 20, 116.

Temple-Liston, 113.  
Thorns, The, 33.  
Torphichen, 14, 35, 104.

United Presbyterian Church, 59, 92.  
Uphall, Old, 67.  
Uphall, origin of name, 15.  
Uphall Free Church, 91.  
Uphall Kirk, 32, 41.  
Uphall Manse, 63; site of old, 63.  
Uphall Oil Company, 101.  
Uphall Station Infant School, 95.  
Ure, Rev. David, 60.

Wairds, 20, 74.  
Wallace Cave, 104; Cradle, 104; Stone, 103;  
Stone near Falkirk, 104.  
Wallhouse, 14.  
"Wee Kirk", 91.  
Wellford, 85.  
West Croft of Kinpunt, 108.  
West Farm, 114.  
West Mains, 84, 85.  
"White" in place-names, 41.  
Wilkie, Rev. John, 58.  
Winchburgh, 90.  
Witchcraft, Sermon on, 58.  
"Witch of Endor", 115.  
Witches' Stone, 17.  
Wyndford, 38.

Yellow House, 85.  
Young, Dr. James, 96, 100.  
Young's Paraffin Light Company, 101.



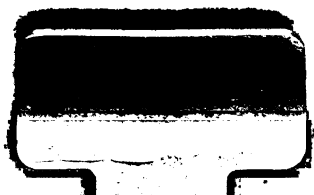


Date Due

JE 25 '65

22 Dec 24 65

Demco 293-5





89092546209



b89092546209a

# Date Due

JE 25 '65

re Dec 24 '65

Demco 293-5